

THE

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RETROSPECTIVE VIEW OF TWO CENTURIES,

TAKEN AT A SOCIAL MEETING HELD TO COMMEMORATE THE TWO HUNDRETH ANNIVERSARY OF THE RECORDED HISTORY OF THE CHURCH MEETING AT KING STREET, BRISTOL, DECEMBER 15, 1852.

BY THE REV. G. H. DAVIS.

Two hundred years have elapsed since an entry in our church books records the solemn baptism of believers, who thus attached themselves to the Lord, and to his people meeting at the Fryers, under the pastoral charge of the Rev. Henry Hynam. When the church was first constituted we cannot now discover. As the celebrated Cannes visited the city some years previously, and assisted in giving form and order to the brethren at Broadmead, it is not improbable that to him "the other church all whose members were baptized," of which their records speak, owed its origin. This, however, is mere conjecture, and as we call ourselves by no human name, and follow no private rule, but are from generation to generation, as we humbly hope, built upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone, it is of little moment

when we were first gathered into a holy fellowship in the Lord.

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On the restoration of the Stuarts our fathers were exposed to severe persecution. Amidst a great fight of afflictions they remained faithful. Their meetings were violently broken up, their persons were abused, and their pastors were consigned to prison. They had to assemble for worship under inclement skies, far from their homes and their city. Yet still they clave together with one heart and with one mind, and perhaps the church has never been more prosperous than during the eight and twenty years that the elder Gifford was engaged in fighting the wild beasts of the law.

Our pastors have been men of varied character and qualifications. Hynam was meek and lowly. Andrew Gifford was bold in spirit, quick in repartee,

energetic in action. He did not confine his labours to his own people, but made excursions into all the country round about, established and confirmed many churches, and because of these labours, was justly styled the apostle of the west. Andrew was worthily succeeded by his son Emanuel, who was his father's fellow labourer not only in the ministry of the word, but also in his sufferings for the gospel. He was a preacher of no ordinary power, one capable of wounding the slumbering conscience, and then skilfully applying the balm of Gilead; and under his ministry the church appears to have reached a higher point in numbers than at any period before or since. Then followed Bazeley the holy and the humble; and Beddome, "eminent for his abilities, greatly succeeded in his public labours, and remarkably spiritual in his conversation," as his admiring friends have engraved their convictions upon his tomb-stone. After him came Tommas the afflicted and the affectionate; and Newton, the most learned of your pastors, who was the first tutor chosen by the Bristol Education Society, and who is described as having been as kind and pacific in his disposition as he was well-instructed in the things pertaining to the kingdom. Tommas was succeeded by the gentle Sharp; his lot was cast upon trying times. Our founders were Calvinists; but while their Calvinism led them to ascribe all the work and glory of salvation to God the Father in his electing love, to God the Son in his atoning death, and to God the Holy Ghost in his regenerating and sanctifying influences, it did not lead them to deny the responsibility of man, or to neglect any persuasion, whether of entreaty or threatening, by which the sinner might instrumentally be brought home to Christ. The next generations, however, pushed this Calvinism to an excess.

They wholly overlooked the human side in the work of grace. They learned to regard addresses to the unconverted as speeches to the dead. Preaching was confined to an exposition of the privileges of the elect, and the duties of saints were nearly as unpalatable as the duty of sinners. This false, because one-sided Calvinism, was beginning to break up when Sharp was ordained to the pastorate. Many of the members were, however, impregnated with it, and when an assistant came who preached it with boldness and unction, as it is called, though his character would not bear investigation, they formed themselves into a distinct community under his separate charge. The troubles thus caused brought Mr. Sharpe's head with sorrow to the grave. Then followed your late pastor Thomas Roberts who must have been a man of more than common power to have sustained his position efficiently during the brilliant period of a Thorp and a Hall; who combined with great firmness of spirit, an eminently charitable heart, and whose honesty and openness led him contemptuously to reject all that cant of manner and expression which the world mistakes for piety.

Such were the men by whom the church was fed. Other names may be added of assistant pastors who did not continue until death; Patient, who was one of Cromwell's preachers in Ireland, and was afterwards pastor of Devonshire Square, London; Owen of whose removal we have no certain account; Thompson of Pershore who subsequently settled in London, but without a charge; Needham, who became pastor of a congregation of general baptists in Callowhill Street; and Joseph Anstie of Devizes who sustained the office during a very brief period. It is a gratifying reflection that all these brethren died in the faith, maintaining the consistency of their Christian and

ministerial character to the end. The only pastor who disgraced his calling was he who divided the church in the days of Mr. Sharp.

From the more painful circumstances of a church visible results may follow of a more important and grateful character, than from the more peaceful and ordinary. The secession that broke the heart of the meek and submissive Sharp ended in the large, flourishing, and influential community now meeting at Counterslip, under the fostering care of the prudent and pious Thomas Winter. From that church originated another, which now occupies the building in which we served God for so many years, which from a little one has become strong and numerous, and which enjoys and may it long enjoy the pastoral labours of the earnest, energetic, and devoted Evan Probert. Whatever feelings of irritation may have divided our fathers they soon passed away, and these sister churches, having one faith, one Lord, one baptism, now strive together harmoniously for the enlargement of the kingdom of grace in the city where our lot is cast, and through the world. Perhaps in the present state of humanity, when Christians exhibit a natural desire to constitute large and respectable bodies, some storm from without, or some contention from within, may be necessary to secure the planting of fresh companies of believers, who may form central points round which candidates for the heavenly Zion may gather; and which, being comparatively small, present fewer obstacles to the preservation of Christian discipline, and to the cultivation of Christian sociability, than those that in larger bodies are found almost insuperable. Certainly our divisions are overruled for the glory of Christ, and the benefit of mankind, for wherever a Christian church is found there is a witness for God to the people,

there an attraction to the cross and the skies. . . .

From the days of the elder Gifford to those of Mr. Roberts, Hanham and Keynsham, whose churches then became distinct, furnished a large part of our members. Long before Whitfield and Wesley laboured in those regions, the cross had been lifted up by your pastors; and the rough colliers of Kingswood were amongst the most willing and able defenders of the preacher, when pursued by the myrmidons of law. To number our members would be impracticable; but we may safely say that thousands have gone from this outward court of the temple to behold the King in his glory. Many have, indeed, turned again to the city of destruction; but the unhappy cases of moral delinquency, and religious apostacy recorded in our church-books are few compared with the numbers who were faithful unto death, and fell asleep in Jesus. These have entered into their rest, and are now amongst the great cloud of witnesses who are urging us on to a patient continuance in well doing.

Times of comparative barrenness passed over the church. They were ever the occasion for special meetings for fasting and prayer. Our fathers were not chained like galley-slaves to the oar of business, and therefore they readily set apart whole days for these solemn exercises. And when did humiliation and prayer ever fail of their effect? Verily there is a God who hears the prayer of the humble, and becomes as the dew unto Israel. Then were the seasons of unfruitfulness succeeded by times of refreshing, times of the manifestation of grace in the salvation of the ungodly. Oh, that in answer to similar humility and supplication, the former and the latter rain may continue to descend, and water our thirsty souls!

SELFISHNESS.

BY THE REV. ISAAC LORD.

"Am I my brother's keeper?"

SELFISHNESS is the characteristic of sin. It is the root out of which it springs, the very life of its subsequent growth, and the essence of the accursed fruits which hang upon its branches. "Yea, hath God said, Ye shall not eat of every tree of the garden? God doth know that in the day ye eat thereof your eyes shall be opened, and ye shall be as gods knowing good and evil." Thus a greater regard to self than to the authority of God was the fulcrum upon which the adversary planted his lever, and by which he wrenched humanity out of its original and rightful position. And the *principle* by which he was enabled to effect the first derangement is the same as that by which he has accomplished every subsequent evil. Man, becoming his own centre rather than God, every circumference which he may draw will be determined accordingly. Planting in *such* a centre one foot of the compass of his expanding desires, he must sweep the other through the privileges, the interests, and rights of his fellows. Having a *false* centre, the sweep which he may describe is no longer in harmony with the well-being of the universe, but is crossing it at every point. The sphere of his existence is no longer a sphere within a sphere, and one amongst many, lying within the infinite sphere which embraces all others, but it is a sphere which is described upon a centre differing from that upon which all the harmonious ones are described, and consequently is at war with all the rest. This original evil is the germ of all the evils which have afflicted our race. This self-deification of man has made each man the enemy of every other man, filled the world with anarchy, and practically

excluded the rightful Governor. It might be objected to such a representation of the state of man, that it is incompatible with a continuance of the species, that such an antagonism would be self-destruction, and that in consequence of this repelling force in universal operation, the frame work of society must fall to pieces. Were there no other element in human nature, such might be the case; but selfishness itself must employ the agency of others in accomplishing its ends. Truth, being found the readiest way to success, selfishness will employ it. Honesty, being found the best policy, selfishness will employ it. A reputable character, being found the best thing by which to gain the confidence of others and thereby to prosecute an undertaking successfully, selfishness will labour to acquire and to maintain such a character. How could the merchant be successful in commerce if every body believed him to be a rogue? How could the statesman gain the confidence of a community if every body believed him to be a knave? How could the general gain any victories if the soldiery regarded him as destitute of all love to them and their country? To be successful then as a merchant, or as a statesman, or as a general, selfishness would be *compelled* to assume the virtues of honourable consistency, or disinterestedness, or patriotism, although not one of these virtues might have any real existence. It is thus that human society is held together, that each one may be seeking a private and personal end, and find that it is the most readily attained by securing the good will and the confidence of all others, and that while there may appear upon the face of the transactions of the children of

this world a vast amount of honour and fidelity, and trustworthiness, and self-abnegation, these very virtues might be traced to selfishness as the cause of their employment, and assumed and employed by it for the accomplishment of its own designs. We are not saying that all these virtues are the mere masks of selfishness, for we are prepared to believe that there is such a thing as disinterestedness in the world, while the question as to whence it came, is another question altogether; but we are simply endeavouring to show that the existence and operation of selfishness is not incompatible with the existence and prosperity of human society, and that it is fain to lay hold of and to practise those virtues for a personal end, which combine and consolidate the interests of every community. But while it may employ the virtues, it in no way lessens the fiendish character of the principle itself. It may speak the language of Canaan, but it is an Egyptian at heart. It may be a companion with the followers of Jesus, but it is for the sake of the bag. It may assume the priestly office, but it is for the sake of the loaves and the fishes. It may use the very vessels of the sanctuary, but it is for a wicked and audacious carousal. It may appear in the garb of an angel of light, but in its inmost soul it is an angel of darkness. Heaven may be on its lips, but hell is rankling within. It is its *own* god, and it would make man and the universe and God offer their incense at its shrine. Such is selfishness.

The object of this paper is to show that it is the parent of equivocation and falsehood; that it repudiates the rightful claims of humanity; that it is opposed to true personal welfare, and that it is condemned alike by the right-minded amongst men, and by God himself.

I. Selfishness is the parent of equivocation and falsehood. "Where is Abel thy brother? And he said, I know not;

Am I my brother's keeper?" Here you see it lifting its brazen front, and flinging its lies in the very face of Jehovah. He might have said: I envied his enjoyment. I was reproached by his blamelessness. I was checked by his moral power. I was hindered in seeking my personal gratification. I determined to make an end of him. I have removed him from my sight, and silenced his voice for ever. Selfishness having perpetrated its crime, must perpetrate falsehood to conceal it. You may say this is an extreme case. We grant it. But the principle is the same in all inferior cases, and its operation may still be traced under a thousand forms. Its movements are tortuous, and wily, and false. They *may* be erect and unbending, when no other will accomplish the end, just as Satan may quote the scripture with a view to vanquish Christ, but it is the most like itself when it is serpentine and false.

Look into the transactions of business. Is there not sometimes a silence when the utterance of the truth would be a disadvantage; an exaggeration of statement when a plain and unadorned one might not answer the purpose? And when a direct question is put to elicit the truth, is there not sometimes rendered an equivocating and shuffling reply? When searching eyes are turned upon the matter, and seem determined to search to the bottom; is there not sometimes recourse had to subterfuge and trickery? And when it is impossible to evade the question, and impossible to equivocate; is there not sometimes given the black and flat lie? What is the meaning of this? Sooner than suffer loss, people will equivocate and be false. Why? Because of the selfishness of their hearts. In every day's transactions, and in ten thousand instances, and under ten thousand forms, the piercing eyes of Heaven are beholding these deeds of darkness, and they

are seen to spring from the soil of a selfish heart.

Look into the doings in connection with philanthropic enterprise. It is one of the cheering and merciful aspects of the age, that a spirit of enterprise has fallen upon the people. The working of vast undertakings incurs an immense outlay, and this must be met by the supplies of generosity. Now when these claims are presented to the attention of certain individuals, what is the treatment which they frequently receive? Is there not too often a reference to the depressed state of commercial affairs; the failure which has been experienced in some undertaking; the loss which has been occasioned by some trading with some unfortunate individual; the claims of an increasing family; the multiplication of the objects of benevolence beyond the possibility of being overtaken; to the claims of home as a pretext for turning away from those which are foreign, and *vice versa*; and many such like things, which we cannot stop to enumerate? Now we are not about to be so bold as to affirm that there may be no truth in any one of these statements; but we are about to affirm that in multitudes of cases they are used for purposes of equivocation and deceit. In the cases which we are supposing, it is not a want of *ability*, for they *prove* that it is not in other things, and would be ashamed to say so in other circumstances. Why then do they meet with such excuses, such pleas, such equivocation? What is the cause of it all? Is it not an unwillingness to part with the wealth, or the time, or the talent, or whatever else it may be that is required? Is it not selfishness?

Look into the church of God. We will even go within the sacred precincts of the church; within that circle where all should be as transparent as that river which flows from beneath the throne, and which is "clear as crystal."

It is so in heaven. But the church on earth is in a transition state. It is being delivered from its original malady. It has not freed itself entirely from the influence of its old disease. You find one person neglecting this duty, and another that, this prayer-meeting is not attended, and that public service is overlooked, this friend is not spoken to, and that pecuniary claim is not met. And why? Mark well the answers. The weather was unpropitious. Business engagements prevented. Indisposition was experienced. Distance was great. Friends called and hindered. We cannot give to everything, &c. &c. Those very persons who stand up in the face of heaven, and earth, and hell, and profess to be the witnesses for a God of truth, and justice, and love—we almost tremble as we proceed with the sentence—those very persons are found making use of things whose hollowness one glance of his eye will detect, and whose lightness will be seen when they are carried away by the breath of his fury. What is the *true* cause of all this equivocation? The love of ease, of comfort, of quiet, of indulgence, in one word, it is selfishness. Yes, into the very church of God comes this poisonous root, and brings forth these deadly fruits, marring by their ugliness the beauty of the rest, and blighting and blasting, by their pestiferous exhalations, the other productions in the garden of the Lord. Rest assured, dear reader, that this abominable principle, this principle of selfishness, amid the transactions of this world, the claims of philanthropic enterprise, and the duties of the church of God, is the fruitful source of equivocation and falsehood.

II. Selfishness repudiates the rightful claims of humanity. "Am I my brother's keeper?" *No*, says the *spirit* of this question. Am I to defend him when exposed to danger? to minister to his necessities when the subject of need?

to give him a guiding hand when going astray? Am I to act the part of a shepherd and become his keeper? On the part of the person who put the question, such claims needed no repudiation *in words*. Instead of defending that brother he had assailed him, instead of listening to any cry for help he had been deaf to his cries for his life, and instead of lending him the hand of sympathy and kindness he had besmeared it in blood which the waters of an ocean could never wash away. Now this is the language of selfishness, still; this is *essentially* its spirit now. "Am I my brother's keeper?" Ignorance may be putting out the eyes of its victims and riveting upon them its fetters, and making them grind in the dungeon of despair—craft may be overreaching the unwary, greed may be sucking the life-blood of the defenceless, and power may be fleecing the feeble—infidelity may be stalking through our midst, and (having eclipsed the light of heaven) with a weapon forged and tempered in the fires of hell may be murdering the *souls* of the people—the ravings of Mormonism may be creeping into our dwellings, beguiling the hearts of the simple, tearing them away from beloved abodes, and sending them to untold delusions and disappointments in a foreign clime—the myrmidons of the "man of sin" may be doggedly at work, presenting a sleeky and a fawning aspect where it may be politic and necessary, but cramming the prisons and stocking the galleys, and threatening to revive the use of the guillotine amid their infernal exultings in the more congenial atmosphere of darkness; ten thousand times ten thousand of men, women, and children, with hearts as tender as our own, and with flesh and blood kindred with our own, may be bleeding under the lash, torn from each other by the hands of *so-called Christians*, chased and mangled by blood-hounds,

groan and gasp and die in horrid heaps, or send up their unavailing cries to heaven from fields which they cultivate by their tears and their blood—the men who delight in war may be concocting their plans, seeking up their pretexts, and laying their trains of powder and ammunition, whose explosion must be followed by the scattered limbs of the slain, the groans of the dying, the wailings of widows and orphans, the blastings of pestilence, and the pinchings of famine—from the nethermost hell may be ascending in silent and busy earnestness myriads of agents from the prince of darkness, darkening the hemisphere of whole nations, and upon the altars of their representatives in every village, and town, and city of those nations, receiving a holocaust of souls to satiate their malignity, and to gratify their spirit of revenge—all these things may be taking place, and from every quarter of the globe may come the voices which call aloud for redress, for help, for deliverance, for salvation; and your selfish man turns upon you an insensible and sullen aspect, and asks, "Am I my brother's keeper?" No matter by what considerations you may enforce these claims; you may tell him that the people who utter these cries descend from the same parental source, and have souls which were created by the same great Father of spirits with himself; that he has been endowed with wealth, with power, and with truth for the very purpose of ameliorating the condition of mankind; that he will be guilty of withholding the light from the ignorant, the bread of life from the famished, the medicine of healing from the sick and the dying—that he will be resisting all the motives which can be drawn from a oneness of nature, the cross of Christ, the woes of hell, and the bliss of a happy immortality; you may tell him all these things, and with trembling anxiety you may ask, "Where is thy brother?" And

whether that brother be wrapt in darkness or imperilled amid the dangers of eternal death, or the victim of greed and oppression, and cruelty, or withered and crushed beneath the weight of heathenish abominations, he gives you but one reply, "Am I my brother's keeper?" O selfishness! thy voice proclaims thy origin; thou art a monster of hell, and eternal curses must rest upon thee!

III. Selfishness is opposed to *true* personal welfare. In accomplishing its ends, selfishness, like vaulting ambition, overleaps itself, and falls on the other side. Cain, having rid himself of the presence of his brother, does not secure an increase of happiness. His success is his misery. His freedom is his dungeon. Go where he may, the mark of God is upon him, and men will shun him as they shun the approach of the loathsome leper. It must ever be so. Look at the experience of the selfish themselves. They may open many channels, but they are to flow into one reservoir; they may cultivate increasing tracts of territory, but the produce must all come into one granary; they may navigate all seas, and explore all lands, but they have an eye to one port at the last; they may devise gigantic schemes, and lay out immense capital, but the returns are to flow into one coffer. Let them succeed. They are inundated by their own accumulations; they fall beneath the weight of their own gatherings; their riches are turned to corruption, and their garments are moth-eaten, their gold and their silver become cankered, and the rust of them is a witness of their guilt, and consumes their flesh as though it were fire. But let it be otherwise; let them find satisfaction in their hoards; let them extract from them the very nectar of bliss. What then? How long will they defend this fountain of their enjoyment? How long will they keep their treasures from the ravages of the great destroyer?

And when their short day is gone and their fruits are scattered, what have they left? Do they carry *within* into yonder world a perennial source of bliss, which no change can touch, and which no power can destroy? From the shores of immortality are they hailed by any shining ones whom they have rescued by their labours, and prayers, and nourished and sustained by their gifts? Are there any widows whose hearts they have made to sing for joy, or any orphans who have blessed their names? Far otherwise. They carry within them a void which will never be filled, and find a companionship which will torture them for ever. How different the experience of the divinely benevolent! Freely they give, for they freely receive. Looking at what they are, and at what they possess, not in relation to themselves but in relation to others, they are willing to spend and to be spent for the good of mankind. If Providence should fill their lap with the blessings of her horn, with a fuller hand will they gladden the homes of the destitute, and with ampler gifts will they sustain the operations of enlightening and redeeming mercy. Divine love has melted away the ice of their souls, and opened a fountain within which must always flow, and its stream will continue to refresh and to bless the thirsty and the dying. And what is the result? Their treasures are constantly multiplying without their activity. Behind them are springing up harvests without any toil. But let disasters strip them, and death level them with the dust, they have immortal joys which will never fade, and which will ennoble and satisfy their spirits for ever. In that generous satisfaction which springs from a consciousness of having lived for others, of having made the ignorant wise, the poor rich, the miserable happy, and the lost partakers of salvation, will they find a spring of felicity

which will never be dried. In those fruits of self-sacrifice which are guaranteed by the word of him who cannot lie, and which an Almighty Redeemer lives to secure and to keep, will they find a hundred fold for all their prayers, their toils, and their gifts. In giving all away they acquire all, and in abandoning self they find the universe; while the selfish man in keeping all loses all, and in becoming a heaven and a god to himself, loses both God and heaven at last.

IV. Selfishness is condemned alike by the right-minded amongst men, and by God himself.

"Am I my brother's keeper?" Yes! says a Paul, when fired by the love of souls, and bearing aloft the torch of heavenly truth, he hastens from city to city in Asia and in Europe; when he sheds his tears over the delinquencies of the erring, the vices of the sensual, and groans beneath the weight of the burden of the care of all the churches. "Am I my brother's keeper?" Yes! says a Luther, when he stands up in the presence of the princes and the potentates of the earth which are covered with the symbols of sanctity and majesty, and feels himself to be the vindicator of the birthright of freedom, and the conservator of that truth which is the life of Europe and destined to be the life of the world. Yes! says the martyr as he grasps the faggots and the stake, and from amidst the flames which lap his shrinking limbs, sends up his dying prayer to heaven, that the truths for which he dies may bless the latest posterity of man. Yes! respond all the sighs and all the groans which come up from the dungeons of England and the Continent of Europe in the ages that are past. Yes! says a Howard as he wings his way like an angel of light scattering the blessings of freedom, of rest, and of peace, amid the outcasts from society, and dying at length amid the victims of

his unconquerable love. "Am I my brother's keeper?" Yes! say all the voices of all the men who have left their native soil, braved the dangers of the ocean, the perils of heathen climes, and lived, and laboured, and died, amid the outskirts of civilization; of a Williams as he falls beneath the clubs of the barbarians; of a Carey as he sits and toils at the gigantic task of giving the word of God to the East; of a Moffat as he raises a garden amid the deserts of Africa; and of a Knibb as with trumpet-tongue he denounces the greed of the oppressor, and with a giant's arm wrenches from his grasp the freedom of millions. "Am I my brother's keeper?" Yes! say all the hearty and honest workers in the cause of freedom, of peace, of morality, and of religion, amid the millions at home in every department of service; and what a foul thing is selfishness to lift its daring, and haggard, and blasted front, and give the lie to these heroes and benefactors of their species, who are the true glory of this world, and will shine in the next as stars in the firmament for ever and ever. No; selfishness, is condemned by *them* as the enemy of man, and the curse of the world.

But God condemns it. Infinitely blessed in himself, and independent of all extraneous sources for any augmentation of that blessedness, the universe is filled with voices of condemnation. Every form of beauty which excites our admiration; every production of delicacy which gratifies our taste; every season as it revolves its accustomed round; every breeze which fans and cools the burning cheek, and every ray of light which blesses the eye, is condemning the selfishness of the heart. But if you, dear reader, would see this selfishness condemned in the most emphatic style, go and listen to the sayings of the gospel, a sample of which we will give you,⁶⁶ "For you know the

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grace of our Lord Jesus Christ, who, though he was rich, yet for your sakes became poor, that you through his poverty might be rich." Go, and examine the provisions of infinite wisdom and unmerited love; go and behold the presence of God in human form, and mark the agonies which he felt, and the death which he died; and then lift up your eyes to a world of mansions, a paradise of beauties, and a kingdom of thrones, and sceptres, and crowns, and then tell us if there be any one thing which the infinitely blessed God has more signally condemned than the existence of selfishness in the heart of

any one of his creatures. If, dear reader, we have led you to loathe and to hate selfishness, we are satisfied. May God deliver us from this spark of hell, and bring our hearts into loving sympathy with the pulsations of his own great and loving heart; then shall we in *all* things be transparent and sincere, respond to the claims of suffering man, experience that blessedness which alone dwells within the breasts of the generous, and above all, and better than all, participate in the smiles of an approving God.

Ipswich.

AN EXEGESIS OF GENESIS III. 22—24.

BY THE REV. JOHN YOUNG AITCHISON.

"And the Lord God said, Behold the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever, therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

THE supposition has been entertained by many that Jehovah God spoke ironically of Adam when he said, "Behold the man is become as one of us, to know good and evil;" but it is one which rests on no solid foundation, and against it lie two serious objections: for, first, the language of irony could not, under any circumstances, with propriety, be ascribed to the Almighty; neither is it elsewhere imputed to him by the sacred writers; and, secondly, in the case before us, no scope was afforded for its exercise, inasmuch as it was a sober reality that man had, and that to his bitter cost, acquired the "knowledge of good and evil." The language ought, therefore, to be considered rather as an expression of pitiful commiseration than of "ironical reflection:" and the deeply solemn transactions which immediately followed,

when properly viewed, serve to confirm this hypothesis. The chief of those transactions were—first, man's expulsion from the garden of Eden; and secondly, the appointment of what in our English version, is denominated "cherubims and a flaming sword which turned every way to keep the way of the tree of life."

As to the first of these transactions—*man's expulsion from Eden*—a very succinct account of it is given in these words: "Therefore the Lord God sent him forth from the garden of Eden, to till the ground whence he was taken. So he drove out the man," verse 23. Now the initial term of this quotation points us backward to the preceding context as containing the *grounds* upon which this ejection was effected, "Behold the man is become as one of us, to know good and evil; and now, lest he

put forth his hand, and take also of the tree of life, and eat and live for ever : *therefore,*" &c. Two distinct reasons are here adduced as having actuated the divine mind when he "drove out the man : " first, man had acquired the "knowledge of good and evil." The possession of this knowledge could only have been come at through an act of disobedience ; for a perfectly holy being could have no experimental acquaintance with *evil* ; and therefore when God exclaimed, "Behold the man is become as one of us to know good and evil," he in other words made a simple declaration of man's guilt. The knowledge, or consciousness of evil, was the result of man's disobedience, for had he continued innocent he could never have possessed it. So that here we have the effect put for the cause ; the result of man's disobedience, for the act of disobedience itself. But this guilty knowledge of evil—this consciousness of guilt, wholly incapacitated man for the holy and innocent enjoyments of Paradise, and so constituted in itself a sufficient ground for his expulsion from it. A second reason for this is expressed thus, "Now lest he put forth his hand and take also of the tree of life, and eat, and live for ever : *therefore,*" &c. That is to say, Lest in addition to that act of disobedience which procured for him the knowledge of evil, he put forth his hand, and appropriate of the tree of life, God drove him out of the garden. Several interesting inquiries here present themselves for consideration ; as for example, what was the tree of life to which he was now debarred access ? and, had he never previously been permitted to participate of its fruit ? From the peculiar expression, "Now lest he put forth his hand and take *also* of the tree of life," we might be apt at first sight to conclude that the latter of these questions must be answered negatively, but that such a conclusion would be

false is manifest from the simple fact that "the Lord commanded the man, saying, of *every tree* of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil," (chap. ii. 16.) The mysterious brevity of the Mosaic history precludes the possibility of determining *absolutely* the nature and properties of the "tree of life ;" and to attempt an analysis or even an enumeration of the various and conflicting theories that have been framed regarding it would be a hopeless task. It is perhaps necessary to the proper elucidation of the subject, however, that we glance at two of the principal hypotheses respecting it. One of these was proposed by the erudite and accomplished Dr. Kennicott, in a dissertation on the fall of man written by him about the year 1747, in which treatise he labours to show that the tree of life is not the name of an individual tree, but a merely generic appellation for all the trees of the garden whose fruit constituted the natural food of man ; and that therefore there is no ground for the common supposition that it was one *sui generis*, whose nature and properties differed from all others by which it was surrounded. To support this view he translates the text, Gen. ii. 9, thus, "The Lord made to grow every tree that was pleasant to the eye, and that was good for food, and that was a tree of life," &c. But against this theory it is enough to remark that his rendering does great violence to the original as a mere glance at the collocations of the particles employed sufficiently testifies : and if he had been consistent in his rendering he would have connected with the first clause of the verse, the tree of knowledge also, thus making the whole to read, "The Lord made to grow every tree that was pleasant to the eye, and that was good for food, and that was a tree of life, and that was a tree of knowledge." We maintain that no

reason can be shown why the tree of life should be connected with the foregoing clause, which does not at the same moment declare that the tree of knowledge should be also so connected. But the intervention of the term *ץץ* (*tree*) after the first clause, and then again after the second, determines with certainty against the whole hypothesis, and we therefore dismiss it as untenable, and conclude that the tree of life which stood *in the midst of the garden*, was distinct from all others, and possessed properties peculiarly its own.

Another class of theorists have advanced the notion that the tree of life was so called because it possessed inherent power to confer immortality on man. They agree with us in repudiating the views of Dr. Kennicott, and in holding that the tree stood in the centre of the garden, singular and distinct from all others. The properties they attribute to it, however, are such as we think cannot be made good. Man, they affirm, even in a state of innocence was, from the composite character of his physical constitution, subject to the law of dissolution and death, but the fruit of the tree of life was given expressly to provide against this decay—to prove an antidote to dissolution, and so render man complexly immortal. Several laboured attempts have been made to prove the major premise of this argument, which, it consists not with the necessary brevity of this article, to put to the test, and we content ourselves with simply stating a few of the grounds on which we withhold assent from it. It has been already shown that man had free access to the tree of life so long as he remained obedient to the divine command not to eat of the tree of knowledge. Now since he must have eaten of its fruit prior to his fall, it seems plain that had it possessed virtue such as our theorists ascribe to it man could never have become liable

to mortality. To this it may indeed be replied that a continued participation of its fruit was essential to the continued enjoyment of immortality, and that the moment man was debarred from it, the natural law of dissolution began to operate unchecked. Now it must be confessed that this argument possesses some plausibility, and moreover seems countenanced by the express words of Jehovah, "Lest he put forth his hand and take also of the tree of life, and eat and live for ever," &c. But this difficulty immediately meets us, How was the fruit of an individual tree to supply the necessities of the human family as it began to spread and multiply on the face of the earth? Would trees possessing the same virtue of neutralizing a decaying tendency in man, have been studded over the globe at convenient distances for his use? Even though there had, would not man's complex immortality have still been contingent on his appropriation of their fruit? and might not accidents have occurred to prevent his approach to their life-yielding boughs, and thus his immortality have ceased? If it is said that in a state of innocence no such calamities could have overtaken the human family, I ask, would it not then have required a perpetual series of miracles to prevent such casualties, and thus guarantee man's ability and inclination to avail himself of the arborical antidote to death? Miracles more numerous and extraordinary than would have been required to preserve man's immortality intact without any instrumental cause whatever. And in addition, to see this it must be noticed that the argument drawn from the above quoted words of Jehovah proceeds on the assumption that the tree of life possessed power to grant immunity from death even after man's fall. But if this was really the case, why did not the serpent quash the fears of our first

mother by pointing to it as a preservative against the death she dreaded? Eve must have known its properties and uses, and is it not reasonable to suppose that if it had possessed such virtue, she would, the moment she became conscious of her crime and consequent liability to the curse, "dying thou shalt die," have availed herself of its fruit? Not the slightest intimation, however, is given of her making such an attempt, and it becomes us therefore to conclude that the theory is wholly undeserving of credit—that all the fruit of all the trees under heaven could not have negatived the sanction of the violated law, "dying thou shalt die."

What then was the nature and design of the tree of life? We adopt the opinion of the great Augustine that it was a tree so called because it was constituted, by Jehovah, a *sign* or symbol of the glorious immortality which he would confer on Adam so long as he remained innocent: or in the express words of Andrew Fuller, "The tree of life, to which Adam had free access, was designed as a symbol to him of that life which stood connected with his obedience." There is, we know, a prevalent dislike to symbolical interpretation of scripture, and perhaps the writer inclines as strongly as many to discountenance it; but in the present case he humbly imagines we are not only justified, but necessitated to adopt it as in no other manner are we able to cancel the difficulties with which the subject is surrounded. And after all, what is there to oppose the idea that God gave a symbol or sign of eternal life to our first parents? Nothing could be more rational than that Adam, who led a quiet and contemplative life, lifting up his soul to the Great Creator, as he surveyed his handiwork, and

"Found tongues in trees, books in the running brooks;
Sermons in stones, and good in every thing."

should possess some sensible token of

the favour and friendship of him to whose service his life was devoted. Noah, our postdiluvian progenitor, had the rainbow given as a sign between him and his God. Abraham also, the father of the faithful, had the rite of circumcision given to him as "a seal of the righteousness of faith which he had being uncircumcised." Is there not truth in Mr. Fuller's statement then, that "among the trees of Eden there were two in particular which appear to have been *symbolical*, or designed by the Creator to give instruction, in the manner which is done by our positive institutions, and one of these was the tree of life." The tree of knowledge of good and evil was the *test* of man's right to participate in eternal life, the tree of life was the *token* that such life was possessed. When therefore man by his disobedience came to know the baleful effects of eating of "the tree of knowledge of good and evil," he lost all right to immortality, and the tree of life—the symbol thereof was accordingly withdrawn. Having lost eternal life, the thing signified, he was debarred access to the tree which symbolized it. A merciful and deeply benevolent feeling it was that dictated man's expulsion from the garden in which this tree stood; for so long as he continued to have free access thereto, so long would he have cherished the hope that he could still, on the old principle of obedience, merit the possession of eternal life, of which it was the sign. Such a conclusion would almost inevitably have been drawn, and as such a confidence would have been inimical to his soul's best interests, God "drove him out" lest he should "eat and live for ever," *i. e.* vainly imagine that in possessing the sign he was entitled to the thing signified. It may be thought that this is a mere glossing over of the text; but the same principle of interpretation must guide us in many other passages. Thus,

for example, in verse sixth of the same chapter, we read, "When the woman saw that the tree was good for food, and a tree to be desired to make one wise, she took of the fruit," &c. Now it is plain that the sacred historian here means that Eve *thought* the tree was to be desired to make one wise, and not that it absolutely was desirable, or capable of conferring wisdom as she supposed: so in the text, "Lest he put forth his hand and eat, and live for ever," must mean lest he eat and *thereby think* that he shall live for ever. To wean him from dependence on the covenant of works under which he was originally placed, and the more easily to secure his adhesion to the new covenant of grace, first specified in the fifteenth verse, and now, as we shall immediately see, about to be more clearly revealed, God demolished the Paradisaical state altogether, and thus did for Adam what four thousand years after he did to the Jews who clung by the old sacrificial rites and despised Messiah,—destroyed their temple, burned their city, and forcibly deprived them of all the privileges for which they had been so long and so gloriously distinguished.

This much said respecting man's expulsion from the garden, we now turn to the consideration of the second great transaction here recorded, and which was consequent upon the first. It is thus expressed in the common English version, "He placed at the east of the garden of Eden, cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." A very general opinion is, that the cherubim were angels employed by God to expel the man from Eden, and that after effecting this object they stood sentry at the gate brandishing in a menacing manner their sword, to prevent his "stealing or forcing an entry." Thus the immortal Milton understood it when he sang:—

"In either hand the hastening angel caught
Our lingering parents, and to the eastern gate
Led them direct, and down the cliff as fast
To the subjected plain; then disappeared.
They looking back, all the eastern side beheld
Of Paradise, so late their happy seat,
Waved over by that flaming brand: the gate
With dreadful faces thronged, and fiery arms."

There is nothing more common than, through indolence, inattention, or some other such cause, to receive implicitly stereotyped notions which, on examination, we are forced to relinquish; and if we mistake not, the views now stated come under such a category. We have already seen that man's exclusion from the tree of life was designed to preclude all hope of eternal happiness from his own obedience, and thus be a "school-master" to bring him to the promised Messiah. Such an act conferred a negative blessing upon man, but now something positive was prepared for his benefit. The cherubim and the flaming sword were placed "*eastward from Eden*," as the Hebrew text has it, with the express intention, as we suppose, of more fully and clearly revealing the way of salvation, and that instead of blockading the way of the tree of life, they *kept it* free from obstructions, and pointed definitely to the "tree of life which is in the midst of the Paradise of God," (Rev. ii. 7.) decked with flowers and fruit ten thousand times more fair and sweet than that of which he had been recently dispossessed. The fact must never be lost sight of, that the gospel promise of redemption through the seed of the woman had been given to man prior to his expulsion from Eden, and that therefore he was now under the gospel dispensation, and could only be saved by exercising faith in "Him who was to come." Since this was the case, it was necessary that instruction more clear and perspicuous than the promise itself should be given to him, respecting the person and work of the Messiah. The rite of sacrifice

had obviously been instituted for this very end (ver. 21): and as the cherubim are in other parts of the sacred writings represented as gospel symbols, and were generally connected with the sacrificial offerings, we are led to believe that it was so in this particular instance. Moses was directed by God to make cherubim and place them over the mercy-seat in the tabernacle. See Exod. xxv. 17—22. Now that all this was symbolical of gospel facts is universally allowed; and as if to put the matter beyond doubt, the apostle Peter when speaking of the propitiatory work of Jesus says, with evident allusion to this very passage, "Which things the angels desire to look into." The covering of the ark was called the כַּפֹּרֶת, a word which is translated by the LXX. ἱλαστήριον, and and by the Vulgate *propitiatorium*. It was a term directly applied to the Saviour by Paul in Rom. iii. 25, "Being justified freely by his grace, through the redemption that is in Christ Jesus, whom God had set forth a propitiatory (ἱλαστήριον) through faith in his blood." Cherubim—the symbols of angels—stood at either end of the ark looking toward each other and downward upon the mercy-seat as if contemplating the mysterious import of its covering out of sight the broken law there deposited: while above the propitiatory and between the cherubim "*the glory of the Lord*" rested in that visible manner which rabbinical writers have denominated the shechinah, "communing" with his people in token of the most complete reconciliation and friendship. Now what we are concerned to show is that the same purpose was subserved by the symbolical representations given to Adam, and which are denominated "cherubim and a flaming sword." In that old version generally called the Breeches Bible, a translation is given more in keeping with the origi-

or king James' version. It is, "He set the cherubim, and the blade of a sword shaken." The noun which is ungrammatically rendered "cherubims" instead of cherubim, has both the definite article and a demonstrative particle before it in the original text, אֶת־הַכְּרֻבִּים *eth ha-cherubim*. The same is true of the terms translated "a flaming sword which turned every way," וְאֵת לַהֵט הַחֶרֶב וְהַכְּרֻבִּים *v'eth lahat ha-kereb ha-mith-hapeceth*, a more exact translation of which would be, "*The flame of the sword turning itself.*" The last of these terms is in the Hithpael conjugation, and is properly translated by Gesenius, "turning itself, *i. e.* flashing." By Buxtorf it is rendered "*sese vertentis, i. e. vibrantis.*" It is also worthy of notice that the Septuagint has preserved the same articulated rendering, καὶ ἐταξε τὰ Χερυβὶμ καὶ τὴν φλογίνην ῥομφαίαν τὴν στρεφομένην, κ. τ. λ. Now from the succinct but definite manner in which the historian speaks of those symbols, it is natural to conclude that he and those for whom he immediately wrote were perfectly familiar with such manifestations, and need not to have it explained. When he used the terms "*the cherubim and the flame of the sword revolving,*" it is as if he had said, the well-known cherubim, and the coruscations of light which shine forth from above and between them as the symbol of the divine presence. Thus then we come at the conviction that Jehovah manifested himself to the first family of man, and held communion with them, in substantially the same manner as latterly he did in the tabernacle and temple, by "*dwelling between the cherubim—shining forth,*" and appearing in the cloud upon the mercy-seat." (Ps. lxxx. 1, collated with Levit. xvi. 2.) Even then did he "*sit between the cherubim,*" (Ps. xcix. 1,) willing to fulfil the prayer of his people—"God be merciful to us, and bless us, and cause his *face to shine*

upon us," (Ps. lxvii. 1); and ready to verify the blessing invoked, "The Lord bless thee and keep thee; the Lord make his *face shine* upon thee, and be gracious unto thee; the Lord *lift up his countenance* upon thee, and *give thee peace*." (Numb. vi. 24—26.) We err grossly, therefore, when we think that this phenomenon presented a repulsive and horror-exciting aspect to the man and his family; on the contrary, it would "give him peace," as it was a symbol of the divine love and reconciliation effected through the anticipated propitiatory merits of the woman's seed; and it is more in keeping with the philology of the text, and the known proceedings of the Lord toward his people subsequently, to suppose that in its presence was shed the blood of the sacrificial victims, and that in token of divine acceptance, fire came forth from it and consumed them as they lay upon the altar there erected. We are perfectly sure at least, that this method of approving the sacrifice was adopted by God in reference to many other offerers. Thus the Lord *had respect* to Abel's sacrifice, but to Cain's he *had not respect*. The point of the reference lies in the term here translated "had respect." It points out not merely the *fact* of acceptance, but the *method* or *manner* in which acceptance was signified. Some ostensible method must have been employed, else as Theodotion has pertinently asked, "How could Cain have known that his sacrifice was rejected, and his brother's received?" The original term employed רָאָה means, as Jerome and Theodotion both agree, "*To look with a rapid and keen glance of the eye*." Whence the Chaldee רָאָה, "a moment of time," for "*the twinkling of an eye*." So that God approved of the one sacrifice by causing "fire from his presence" to descend upon it, and by leaving the other untouched. Should any objection, however, be urged against this example, there are many

others at hand which establish the point at issue. When Abraham was taken into covenant relationship with God he offered a very magnificent sacrifice, and in token of acceptance the Lord, when it was dark, came down as a "smoking furnace and a burning lamp, and passed between the pieces." (Gen. xv.) At the dedication of the tabernacle a most imposing sacrifice was offered, "and *the glory of the Lord* appeared unto all the people, and there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat, which when all the people saw they shouted and fell on their faces." (Lev. ix. 24.) Here then it is declared that to render the ceremony more powerfully imposing, the people were permitted to witness *the glory of the Lord*, that is, the luminous manifestation of his presence which rested over the mercy-seat: and "fire out from the face of Jehovah," as the Hebrew text has it, (מִלְפָּנֵי יְהוָה), the same term used in reference to the people when it is said "they fell on their faces,") came and consumed the offering. Now by collating this passage with 2 Kings xix. 14, 15, we are perfectly warranted to assert that the fire here spoken of issued from the bright cloud over the mercy-seat, and between the cherubim. Take in connection with this, the fact that the altar-fire thus kindled was never permitted to go out; that all other fire was "strange fire," which if used in sacrifice ensured certain destruction, and we see that in a strictly literal sense every sacrifice subsequently presented in the tabernacle was consumed with "fire out from the face of Jehovah." Identically the same circumstances attended the dedication of the temple by Solomon, when he offered his princely sacrifice of 22,000 oxen, and 120,000 sheep. Fire came down from heaven and consumed the sacrifices, *the glory of the Lord* so filling the house that the priests could not enter it, and

the people beholding it fell prostrate on the pavement worshipping and praising the Lord. (2 Chron. vii. 1—3.)

This article has already exceeded due limits, and we are therefore obliged merely to point at these circumstances without offering any critical or exegetical remarks upon them; but we think they form an induction broad enough to warrant the conclusion we seek to establish, namely that Jehovah manifested himself to our first parents, after

their expulsion from Eden, in substantially the same manner as he did at a later period in the tabernacle and temple; and that he directed them to bring their offerings before him as he thus sat revealed in a flaming manner “between the cherubim,” and when they did so in faith, “fire out from his face consumed the sacrifices,” furnishing the soul-gladdening assurance that they were accepted in his sight.

Burton-on-Trent.

ATTACKS ON THE CHRISTIAN MINISTRY.

BY THE REV. THOMAS POTTENGER.

THE first teachers of Christianity received their commission and credentials from heaven. The ascended Saviour gave pastors and teachers for the work of the ministry, and for the edification of his church. When the apostles died, ordinary preachers were raised up for the propagation and defence of the gospel. Inspiration and miracles did their work and ceased—the greater lights in the firmament of the church were put out, but the lesser lights continued to shine upon those who sat in darkness; and when hierarchies overshadowed the simple form of church polity which belonged to the first century, bold and eloquent ministers stood forth to defend truth and to confront error. Throughout the long night of Antichrist, which has passed over Europe during the last fifteen centuries, vital Christianity has been greatly indebted for its preservation to the faithful and earnest preaching of the gospel. Nor can the annals of the world furnish names more illustrious for talent, learning, eloquence, and usefulness, than many of those which have adorned the pulpits of our land within the last two hundred years; and in these respects the ministry of

the nineteenth century will not suffer by a comparison with the ministry of any preceding age.

Yet attacks are constantly made upon the ministry of the present day on the ground of the decline of power in the pulpit. Some of these attacks proceed from gentlemen who have relinquished the ministerial office for the more popular and profitable walks of literature. Others have appeared in reviews, magazines, books, and newspapers. Here and there the writers have favoured the public with their names, and we honour them for their frankness though dissenting from their opinions; but in many instances the attacks have come from an unknown quarter, and we have been left to conjecture whether the complainants were friends or enemies in disguise. In one instance, at least there has been the bad taste of nick-naming certain ministers, and of caricaturing their pulpit ministrations. With all right-minded men there can be but one opinion respecting such conduct on the part of an anonymous writer. His voice may be Jacob's, but his hand is that of Esau.

It is affirmed in many quarters that

the pulpit has lost its power—that preaching is inefficient—that souls are not converted to God, and that the church is not edified. If we admit, for the sake of argument, the substantial truth of these allegations, we may then ask whether the case is worse in our day than it was in former times, or whether the same complaints have not been made in every age that has gone before us? If it can be shown that the state of vital religion is lower now than in the past, the case is made out, and argument is at an end; but if the contrary can be proved, then there is neither truth nor propriety in saying the pulpit has lost its power. All must admit that preaching is not so successful as they could wish, but the charges now under review compel us to compare the results of the present ministry with the results of any former age.

We take our starting point from the commencement of this century, and we ask any candid man to show us another half century in the history of England during which so much has been done for the revival of religion at home, and for the spread of the gospel abroad. Nearly all our missionary societies, both home and foreign, have been formed in the present century. The Bible and Tract Societies belong to the same age. Our sabbath schools, with their millions of scholars, with their hosts of teachers, and with their blessed results, have grown up within the memory of many now living. More churches, chapels, and schoolrooms have been built within the last fifty years, than in any similar period since the world began. The brutal sports of former times have almost disappeared before the diffusion of knowledge and the power of Christianity. The general condition of the people is improved, the average duration of life has increased, and society has made prodigious advances towards a better order of things. Abroad the

influence of Christianity has been felt beyond all precedent, and multitudes in heathen lands have rejoiced in its benefits. This has been the case in China, in India, in the islands of the Pacific, in the West Indies, and in Africa. Caste has been broken, suttee fires have been extinguished, religious freedom has been secured, schools have been established, bibles and books have been circulated by millions, the press has commenced its triumphs, useful arts have been taught, cannibals have been tamed, savages have been civilized, pagans have been converted, and nations have cast away the tomahawk and the spear for the sickle and the plough.

Although we do not claim all these fruits for the Christian ministry of the nineteenth century, yet a large proportion of them must be so regarded in all fairness, and no candid man can object to this claim. At any rate the burden of proof rests with those who demur to this conclusion, and we ask them to account for the moral and spiritual improvements already named upon the assumption that the pulpit has been powerless. Against all the facts that are crowded into the last fifty years we want something more than assertions from anonymous writers, before we can admit the truth of their allegations or the justice of their censures.

As a proof that the pulpit has lost its power, we are pointed to the condition of the working classes, who are said to be alienated from our places of worship and from the religious institutions of our country. Sometimes we are told that our chapels are built for the middle classes, and that the poor are disgusted with our system of pew rents. As a denomination, certainly, we have not committed the sin of building fine chapels, and it is equally certain that our churches have not been oppressed with pecuniary exactions. Hundreds of our ministers have in-

comes below those of mechanics, while they are not allowed the same privilege of wearing a fastian jacket and living in a five-pound cottage. So that the censure does not touch our ministers or people, and as to others it contains more *cant* than truth.

The alienation of the working classes from the religious institutions of our country conveys an *assumption* without proof. The assumption is that they were once attached to our religious institutions, and the taunt is that they now are estranged from them, if not hostile to their very existence. When, it may be asked, were the working classes in love with religion and Christian ordinances? We are told that we have *lost* them, but when were they *found* in our churches? Let the gentlemen who write on this subject produce their proofs, let them tell us in what age the bulk of our countrymen were such patterns of piety, for until then their assumption must go for nothing. In the meantime the writer of these lines holds himself ready to prove that the working classes, as a whole, have never been lovers of Christianity, and therefore it is beside the mark to blame us for their alienation from our chapels and worship.

That the majority of the working classes do not attend any place of worship may be conceded as a fact, and it is a fact that all sincere Christians must deplore; but this has been the case in all the ages that have gone before us, and hence the fallacy of bringing this forward as a proof that the pulpit of our day has lost its power. The evil is not peculiar to this age. It belongs to the past as much, at least, as to the present. The cause of it must not be put down to pulpits, pews, chapels, or institutions, but to the *heart*, whose thoughts and imaginations are evil continually. This evil may have been aggravated by the corruptions of

Christianity, by the sophisms of infidelity, and by the vituperations of demagogues, but the chief cause of this dislike to the religion of Jesus is embodied in John iii., 19, 20. If it be not so, how is it that the parties who complain of our chapels, pews, collections, and ministry, have not been able to convert the working classes to Christianity? Of course they have made the attempt, and made it without priestly airs, or sacerdotal robes, and in places where the people could not be shocked with the sight of collecting boxes or with the sound of pew rents. Have they gained the people to Christ? have they persuaded them to embrace and exemplify the pure religion of Jesus? Alas! there can be but one answer to these questions; but if they have not succeeded in this laudable enterprise, let them no longer ascribe it to adventitious circumstances because the main cause exists in the *heart* of man.

Some of the gentlemen who have written on the want of power in the British pulpit, and on the consequent decline of piety in the British churches, have favoured us with hints and recommendations with the view of bringing about a better state of things. We are bound to say that some of their notions are crude in the extreme, while others would extinguish rather than revive piety. Brotherly exhortation has been recommended as a substitute for what is called the one man system, and the duty, or right, of every member to edify the church is maintained. But let churches know that this system has been tried by the Scotch baptists for the last fifty years and upwards, and the results have been anything but favourable to the conversion of the working classes. Isolated cases may be produced in which mutual exhortation has been attended with beneficial results under the direction of devout and judicious pastors; but taken as a whole

it has been a failure on the other side of the Tweed, and there is less likelihood of success in the southern parts of the kingdom. Besides, a few years ago the country rang with the sayings and doings of the Plymouth Brethren. In their lectures and publications they inveighed against the one man system and undertook to show a more excellent way. Have they converted the working classes to Christ? Have they revived the piety of British churches? By no means. It is true that the ministerial or pastoral office may be abused, and so may mutual exhortation foster pride or nourish factions, but we must not reason from the abuse of an institution so much as from its divine origin and practical utility, and on both these grounds the ministerial office may be defended.

One writer, at least, has suggested the propriety of allowing *discussion* in our religious assemblies. Would that revive the *piety* of our churches? We think not, but the very opposite. The devout, the humble, the prayerful, would not come into assemblies which presented the appearance of debating clubs rather than meetings for prayer, praise, and communion both with God and with saints. Discussion may do for lecture rooms and mechanic institutes, but it would not secure "the end of the commandment, which is love out of a pure heart, a good conscience, and faith unfeigned."

It has been said "*the priesthood of letters*" has superseded or eclipsed the glories of the Christian ministry. Is it so? How readeest thou? Do not all the reasons which led to the institution of preaching demand its continuance through every age? The press, whatever may be its power or pretensions, cannot be a substitute for oral instruction and for the living teacher. The human voice and eye; the gestures, sympathies, and emotions, of the

preacher must overmatch the most admired compositions, when read in a newspaper or review. The constitution of the human mind renders this inevitable, and the office of the Christian ministry was based upon a profound and perfect knowledge of the mind of man. The nature of Christianity, the purposes of God, and our spiritual wants, give to the ministry the stamp of perpetuity, and though the power of the press should increase a hundredfold, it can never equal the power of faithful and earnest preaching from the lips of men who watch for souls as those who must give an account, and who become the servants of all that they might gain the more.

In conclusion, the grand remedy for a better state of things is the *revival of personal religion*. But this belongs to the *pew* as well as to the *pulpit*. This must be felt in the counting house as much as in the study. When the love of this world shall cease to be a passion we may hope for more love to Christ. When the altars of mammon are frequented less we may expect a better attendance at our meetings for prayer, and when greater importance is attached to prayer meetings we may look for times of refreshing from the presence of the Lord. But there is neither candour nor charity in expecting that the ministry of any man can transform, as by magic, those who are mad after the idols of this world, who are absorbed in business during the whole week, and then visit the house of God perhaps once on the Lord's day. Is it strange that they should be proof against the ministry of the word, or that they should regard the devotions of the sanctuary with little interest compared with the excitement and gains of the Exchange? More love to Christ and less love for this world, more faith in God and less faith in gold, looking at things not seen and eternal more than

at things which are seen and temporal, and coveting the honours which come from God rather than those which proceed from men, this will give power to the ministry and life to the pews when all other remedies fail. Without a more earnest and consistent piety it is in vain to write philippics against the pulpit, superfluous to talk about its fading glories, and in vain to suggest other remedies. Personal and vital religion is needed to counteract worldliness, and to bring down the blessing of God upon the means of grace. Improvement must begin at home, *even in our own hearts*. The disease is within us, and the removal of pulpits, pews, or collecting boxes will leave the evil untouched; whereas the work of faith, the spirit of love, the beauty of holiness, and conformity to Christ would produce the

change we need. To talk of other remedies is a delusion and a snare. Let those who complain of the present state of things help us to cultivate the mind of Christ more fully, and we shall be grateful for their co-operation. Meet us more frequently in the house of God, join us week by week in meetings for prayer, aid us in securing the advantages which church fellowship contemplates, and pray for us that the word of the Lord may have free course and be glorified: then we shall hear less about the structure of chapels, the offensiveness of pews, and the want of power in the pulpit, while the conversion of sinners, the revival of religion in our families, and the prosperity of our churches, will become themes for gratulation and thanksgiving.

LINES ADDRESSED TO BEREAVED PARENTS.

BY JOHN HARRIS SCROXTON.

YE stricken ones, I feel for ye; alas, too well I know
 The overwhelming tide of grief which from your hearts must flow;
 To see those fair and cherished hopes just bursting into bloom,
 Scath'd by the lightning flash of death and buried in the tomb.
 O, would that I could bring ye balm that would each murmur hush:
 But who can curb the feelings in their first rebellious gush?
 In vain are reason's barriers rais'd; in vain philosophy;
 In vain doth friendship bring her tears; in vain doth wisdom cry.
 Yet, tho' these human powers are weak, such sorrows to allay,
 There is a voice whose gentle tones both mind and waves obey:
 There is a Friend whose gracious ear attends the mourner's prayer.
 Balm may be found in Gilead, and a Physician there.
 Know this, ye fond, despoiled ones, the bud you late possess'd,
 Into an angel flower hath burst, in heaven's own beauty dress'd:
 That while you sadly gaze upon the violated clay,
 Your boy hath plum'd his cherub wings, and soar'd to realms of day.
 Then brood not o'er your buried joys, but upwards bear your grief;
 And he who hears the mourner's prayer shall send you back relief.
 To the Almighty's righteous will in prostrate reverence bow,
 Assur'd that mercy guides his hand, tho' darkness shrouds it now.
 As clouds a melancholy shade o'er earth's fair bosom spread,
 Yet, melted, wake to lovelier life each parch'd and languid blade;
 As midnight throws her mantle o'er each gay, terrestrial scene,
 Yet, to man's lifted eye, unfolds heaven's brighter, holier sheen:
 E'en so affliction's circling clouds dissolve in grateful showers,
 Enkindling in the desert heart exhilarating flowers:
 So, when our earthly hopes are set in death's devouring gloom,
 Heaven's sacred radiance smiles above the ruins of the tomb.

Bromsgrove.

REVIEWS.

A Treatise on Biblical Criticism, exhibiting a Systematic View of that Science. By SAMUEL DAVIDSON, D.D., of the University of Halle, and LL.D. Volume I. The Old Testament. Volume II. The New Testament. Edinburgh: 8vo. Pp. xvi. 446, xii. 472.

IN our last number we showed that an intelligent inquirer for evidence of the antiquity of the Old Testament scriptures might find in the first of these volumes satisfactory proof that the writings which are commonly ascribed to the Hebrew prophets were in circulation long before the downfall of the Roman empire, and that they were substantially the same then as they are now.

Such an inquirer might, however, proceed to ask, What can be said respecting the less ancient portion of your sacred books? The same things cannot be alleged respecting them as respecting the Jewish poets and historians of earlier times? Is it not possible that the achievements of Jesus and his chosen apostles, and the discourses and the letters ascribed to them, may be inventions of your reformers of the fifteenth and sixteenth centuries; or that they gained currency at the same time as the writings of Mahomet, and under the operation of similar influences? Or, if any gospels and epistles were known before the reign of Constantine, may not the facts and doctrines taught in your book be very different from those contained in the original documents?

To such an inquirer Dr. Davidson's second volume will furnish the information which he seeks, and with it addi-

tional information adapted to prepare those who are likely to meet with inquirers of this description to defend the authenticity and genuineness of the New Testament. He begins by descanting on the nature of the language in which its books were written—the language most widely spread over the then civilized world, most readily understood by the greatest number of persons, best adapted therefore for the instruction of all. “When our Lord appeared in the flesh, the Greek tongue was current in Palestine itself. It was the book-language of the Egyptian Jews, and of all others not Palestinian. Hence the apostles were under the necessity of using it in their preaching and writing, when they went forth from Palestine to promulgate that new religion with whose propagation they were entrusted.” He then proceeds to give at great length the history of the text, and to point out the sources whence the earliest printed editions were drawn, and whence subsequent impressions of greater accuracy have derived their emendations. A large number of Greek manuscripts of various degrees of antiquity are described, which were written in different countries, and which bear internal evidence from the characters of the writing and the materials, of the remoteness of the ages in which they were produced. There is, for example, one called the Alexandrine manuscript, now in the British Museum, which was presented to Charles the First in 1628, through his ambassador at Constantinople, by Cyril Lucar, patriarch of Constantinople, who brought it immediately from Egypt. It was apparently written

in Egypt, and antiquaries skilled in such matters ascribe it to the middle of the fifth century. In the Vatican Library there is a manuscript yet more ancient. How it got there, or from what country is wholly unknown. It consists of one volume small folio or quarto, containing both the Old and New Testaments, but with some few deficiencies. It is on very fine parchment, in characters square, beautiful, uniform, and written with great care. Its high antiquity is argued from the near affinity of the character to that in the Herculaneum rolls; the continuous sequence of words without any separation or interpunction; the accents added by a later hand with other ink; the form of the manuscript approaching to the more ancient rolls, and the number of columns adapted to it; the height, breadth, and intervals of these columns resembling very much the rolls of Herculaneum. Relying upon these and similar marks of age, Hug assigns it to the former half of the fourth century, an opinion in which Tischendorf coincides. Dr. Davidson gives a descriptive list of thirty manuscripts of the whole or parts of the New Testament which are so old as to be in capital letters, or as they were called in the fifth century *uncial* letters, a style of writing which fell into disuse in the tenth century, being superseded by the more convenient mode now practised, called the *cursive*. "Upwards of five hundred cursive manuscripts of the gospels," he observes, "ranging in date from the tenth to the sixteenth century, have been inspected more or less cursorily, or at least mentioned. More than two hundred of the same kind contain the Acts and catholic epistles; upwards of three hundred the Pauline epistles; one hundred have the Apocalypse."

The first published Greek Testament was edited by Erasmus, who consulted,

it is said, only five manuscripts, and some of these imperfect ones. Subsequent editors improved upon this in various degrees, as their facilities increased. Bengel, in the beginning of last century, collated anew many manuscripts which had been examined only superficially before, examined many for the first time, and used extracts furnished to him by others. In search of these materials he repaired to different parts of Germany, Holland, and England. Scholz, in our own day, visited personally public and private libraries, such as the royal libraries at Paris, that of Vienna, those of Munich, Landshut, Berlin, Treves, London, Geneva, Turin, Milan, Venice, Parma, Florence, Bologna, Naples, nine in Rome, including the Vatican, those of the Greek monasteries in Jerusalem, and the isle of Patmos, spending twelve years in the service. He describes 674 manuscripts which thus came under his notice, 348 of which had been previously collated by others. But from whatever countries, European, Asiatic, or African, manuscripts have been obtained, amidst variations in detail, there has been the same general result in respect to facts and doctrines. While very ancient translations into many languages of different regions prove the same thing. Not only do these versions exist, having internal evidence of great antiquity in the opinion of the men who are most conversant with the literary productions of those early times, but they are spoken of and quoted by writers who lived before the overthrow of Roman greatness, or the downfall of ancient Paganism. Dr. Davidson gives copious details respecting the Peshito-Syriac, the Philoxenian, the Æthiopic, and the old Latin versions, and treats at some length of quotations from the New Testament in the Greek and Latin Christian writers who lived in the early ages of our era; and he gives a view of

the result of such investigations as those to which we have adverted, which is fully sustained by the contents of his second volume, when he says, that the effect has been "to establish the New Testament text in all important particulars. No new doctrines have been elicited by its aid; nor have any historical facts been summoned by it from their obscurity. All the doctrines and duties of Christianity remain unaffected. Hence the question arises, of what utility has it been to the world? Why have all this labour and industry been applied? Have all the researches of modern criticism been wasted? We believe they have not. They have proved one thing—that in the records of inspiration there is no material corruption. They have shown successfully that during the lapse of many centuries the text of Scripture has been preserved with great care; that it has not been extensively tampered with by daring hands. It is not very different from what it was seventeen hundred years ago. Critics, with all their research, have not been able to show that the common text varies essentially from what they now recommend as coming nearest its earliest form. It is *substantially* the same as the text they propose. Thus criticism has been gradually building a foundation, or rather proving the immovable security of a foundation on which the Christian faith may safely rest. It has taught us to regard the Scriptures as they now are to be of a divine origin. We may boldly challenge the opponent of the Bible to show that the book has been materially corrupted. Empowered by the fruits of criticism, we may well say that the Scriptures continue essentially the same as when they proceeded from the writers themselves. Hence none need be alarmed when he hears of the vast collection of various readings accumulated by the collaters of ma-

nuscripts and critical editors. The majority are of a trifling kind, resembling differences in the collocation of words and synonymous expressions which writers of different tastes evince. Confiding in the general integrity of our religious records, we can look upon a quarter or half a million of various readings with calmness, since they are so unimportant as not to affect religious belief. We can thank God that we are able to walk without apprehension over the sacred field he has given us to explore. Our faith in the integrity of his word is neither a blind nor superstitious feeling, when all the results of learning incontestably show that the present Scriptures may be regarded as uninjured in their transmission through many ages; and that no effort of infidelity can avail to demonstrate their supposititious character. Let the illiterate reader of the New Testament also take comfort, by learning that the received text to which he is accustomed is substantially the same as that which men of the greatest learning, the most unwearied research, and the severest studies have found in a prodigious heap of documents. Let him go forward with a heart grateful to the God of salvation, who has put him in possession of the same text as is in the hands of the great biblical editors whose names stand out in the literature of the Scriptures."

The candid inquirer whose case we have contemplated may however reasonably propose a third question. I receive with pleasure, he may say, the assurance that the New Testament as you present it to me is "not very different from what it was 1700 years ago." But I observe Dr. Davidson's guarded phraseology: "not very different." In such a case as this I am anxious for verbal accuracy. May I rely implicitly on every statement that I find? I have heard that an immense number of

"Various Readings" has been collected. I have heard that passages are rejected by some learned men which are received as genuine by others. Can I find in these two large volumes on Biblical Criticism more complete satisfaction on this head than other writers have furnished?

To such an inquirer it may be advantageous to present a paragraph from the pen of Mr. Andrews Norton, an American critic, whose language the author quotes and adopts.

"Of the various readings of the New Testament," says Mr. Norton, "nineteen out of twenty at least are to be dismissed at once from consideration, not on account of their intrinsic unimportance—that is a separate consideration—but because they are found in so few authorities, and their origin is so easily explained that no critic would regard them as having any claim to be inserted in the text. Of those which remain, a very great majority are entirely unimportant. They consist in different modes of spelling; in different tenses of the same verb or different cases of the same noun, not affecting the essential meaning; in the use of the singular for the plural, or the plural for the singular, where one or the other expression is equally suitable; in the insertion or omission of particles such as *ἀν* and *δε*, not affecting the sense, or of the article in cases equally unimportant; in the introduction of a proper name, where, if not inserted, the personal pronoun is to be understood, or of some other word or words expressive of a sense which would be distinctly implied without them; in the addition of 'Jesus' to 'Christ,' or 'Christ' to 'Jesus,' in the substitution of one synonymous or equivalent term for another; in the transposition of words leaving their signification the same; in the use of an uncompounded verb, or of the same verb compounded with a preposition—the latter differing

from the former only in a shade of meaning. Such various readings and others equally unimportant, compose far the greater part of all, concerning which there may be or has been a question whether they are to be admitted into the text or not, and it is therefore obviously of no consequence in which way the question has or may be determined."

The means which should be adopted in order to obtain a text of the greatest possible exactness are described by the author summarily in the following paragraphs:—

"We have already given rules for estimating the individual witnesses belonging to each class of testimony, *vi.* to manuscripts, versions, the quotations of the fathers; to which have now been added critical canons of an internal nature. It remains for us to look at them together. We have to do with them conjointly, and not singly. The classes have not only a separate but a relative value towards one another. Considering them *together*, it may be asked how they should be adjusted and disposed.

"The first place belongs to ancient uninterpolated, good Greek copies. Their authority is paramount. From them chiefly should the text be derived. The nearer their testimony approaches to unanimity, the greater certainty belongs to it. And the authority of *ancient* manuscripts is unquestionably superior to that of modern, though the number of the latter is very much greater. Whoever undertakes to edit the Greek Testament should form his text *mainly* from the oldest and best manuscripts, disregarding the mass of cursive ones.

"Where ancient manuscripts are not unanimous in a reading, or the right text is doubtful, it is necessary to consult the earliest and most critical of the fathers; and when they expressly quote

or comment upon a reading, or speak of its being in manuscripts of their time, much weight attaches to their testimony. Greek fathers who belong to this class, such as Origen and Jerome who knew and used Greek copies, may be put on a level with the oldest and best manuscripts.

"The testimony of ancient versions is valuable in doubtful cases, especially where the manifest goodness of the reading proves that the variety has not been caused by a blunder of the translator. What versions are most useful in showing is, the insertion or omission of members of sentences and important words.

"Next to versions in point of value, come the bare and casual quotations of the fathers, or the express and unquestionable quotations of those who are later than the fifth century. It is not often that the true reading cannot be determined by means of the ancient manuscripts, aided by versions and the quotations of the fathers. Where the three sources are combined, they are usually sufficient to indicate pretty clearly the genuine text. Yet there are cases where other considerations are desirable. Internal canons may be fairly applied, after some hesitation is felt in settling the text on the basis of external evidence. Indeed these critical rules should be taken *along with* the external testimonies. They should guide and influence judgments based on external documents. If it be thought they are not *necessary*, they are at least highly desirable."

It is in connection with this last topic that we find the chief cause of dissatisfaction with Dr. Davidson's labours. He has studied very diligently the works of foreign critics, and has collected much valuable information respecting the treasures of sacred literature, but there is little in the general tenor of the performance, to excite confidence

in the text, either as we now have it, or as we are likely to have it. He has no sympathy whatever with those learned writers, and some such there are, who believe that "the result of a really independent and thorough examination of the subject would be, with all intelligent and devout men, the rejection of the corrected text of Griesbach, Lachmann, and Tischendorf, and the adoption of the common Stephanic and Elzevir text, of which our English Testament is a version." At this we have no reason to be surprised; but it seems to us matter for regret that whatever verses or parts of verses any of these German critics demand, Dr. Davidson seems to be prepared to surrender. He appears to us to have imbibed, gradually and unconsciously to himself, certain principles and habits of thought which lead him to consent too readily to the withdrawal of any words or clauses which foreign speculators have challenged. We should be sorry to do a man in his position injustice, especially after he has devoted months and years industriously to a work of great importance, and we will cite therefore his own opinion that he has done something to *establish* the text of scripture in its integrity and incorruptness. In the preface, he says, "His object has been to uphold and preserve the sacred records; to show that they have a rightful claim to the place they have so long occupied. He does not wish to defend anything incapable of standing the test of an intelligent scrutiny, or to apologize for that which reason rejects as contrary to its dictates. He has had no party prejudices to pander to; no denominational or ecclesiastical preferences to foster. He has acted freely and independently in his inquiries, believing that the documents of revelation should and will be sifted in the present age of mental activity." By all means, we add, let us have candour and frankness on this, as

on every other subject, whether in dealing with the friends of truth or its foes; but let us be careful not to give up without necessity any particle of that which has been entrusted to our keeping, not for our own benefit alone but for the use of mankind. It would be an evil that a single phrase should be retained in an edition of the scriptures that did not come from an inspired source; but we are not willing to surrender any portion, however small, of the divine oracles.

It is well known that some celebrated continental critics habitually mix up with the question respecting the documents in which any words are found which are under investigation, questions of a totally different character—questions relating to their intrinsic propriety, and the probability of their having been written by the sacred penmen. Our author is aware of this, and refers to the danger arising from it; yet his own practice and the rules he lays down for others appear to us to approximate too closely to this fallacious course. He lays great stress on internal evidence, teaching that “many modifications must be taken into account by such as take a text from the ancient documents alone.” He says, “*External* is but one part of the evidence. The *Internal* is equally valuable and important. It modifies, changes, outweighs the other in many examples.” Vol. ii. p. 104. What then are the “Critical Canons” that he gives for the assistance of the student? Of the eleven that he furnishes, it is remarkable that not one leads to the retention of a sentence or phrase that is challenged. Not one is directed against unauthorized *omissions*; they all contemplate *additions* to the text. One is, “Readings which strongly favour orthodox opinions are suspicious;” but, does no suspicion attach to an *omission* which would subserve the purpose of a zealous opponent of orthodoxy? As to mere mistakes, every one who has

had much to do with the copying of books or papers, in any language is aware that “accidental omissions are much more common than accidental interpolations. We once had occasion for several hundred copies of a document, and wished them to be in manuscript. One of the sentences happened to be so constructed as to make sense without two clauses which belonged to it; they gave additional clearness to the meaning of the writer, but were not absolutely essential. When the copies were examined, it was found that in a large number the earlier of the two clauses was omitted and the other retained. In nearly as large a number the latter was omitted and the former retained. In many both were omitted. Both were in the original, but if Dr. Davidson’s canons had been applied to a collection of them, one or both would probably have been rejected. While we speak of them as Dr. Davidson’s, however, we are aware that the responsibility of originating them does not rest with him. Substantially they are importations from the Continent. But it is not wise to adopt rules unless their validity has been thoroughly established. Bad rules are worse than none. Carson has justly observed that much more injury is done by the recognition of false principles, than by ignorance of true ones. A greater than Carson has said, “If the light that is in thee be darkness, how great is that darkness!”

This work was first published in 1839, but it has been re-written, greatly enlarged, and in many respects modified. We cannot regard some of the alterations as improvements, but we are told that “The reader has here the *latest* and *most mature* judgments of the author, for which alone he begs to be held accountable.” The former edition did not contain these “Critical Rules.” Their practical value seems to us to be

very small. Some of them are disputable, and others of them need to have rules appended to teach us how to apply them, or as an Irish Roman Catholic Annual has it this year, "Directions for understanding the Directory." Take, for example, the first:—"Those readings should be rejected which yield no meaning, or an improper one." But whether a text will yield a meaning or not depends greatly upon the enlightenment of the person endeavouring to extract the meaning. One who is duly impressed with a sense of his own insufficiency can scarcely determine respecting a sentence the external evidence of which would lead to the belief of its divine origin, that it has no meaning. How many texts appear to the mature Christian to be fraught with interesting truth, after he has experienced many vicissitudes and sustained terrific conflicts, in which he could discern no meaning in the earlier part of life! De Wette can see no meaning in a sentence, in which Dr. Davidson has discernment sufficient to perceive a meaning; and thus Dr. Davidson might be unable to find a meaning in a passage in which a meaning really exists—a meaning which he will hereafter joyfully acknowledge. He says himself in reference to this first rule, "Here great caution is needed, lest a reading be thought to give no meaning, or an improper one, when that is only its apparent character. Thus De Wette pronounces Lachmann's form of the text in Matt. xxi. 28—31 senseless, when it is really not so. On the contrary it appears to be the original reading. A *true* example," Dr. Davidson adds, "is furnished by the received reading in Romans vii. 6, viz. ἀποθανόντος in the genitive, instead of ἀποθανόντες. Our English translators have in vain endeavoured to make sense of the genitive." But *is* this an example?

The reading which Dr. Davidson approves is the reading which *external* evidence establishes. Moses Stuart says, "The weight of external evidence is greatly in its favour." Olshausen says it "is certainly the only correct reading." Lachmann, who disregards internal evidence, gives the same in his text. What then do we gain in this case by Dr. Davidson's canon? It only appears that the true reading, ascertained by external proofs, gives a sense more easily to be found than can be extracted from the erroneous reading which had been substituted for it; and this, it may be observed in the face of Dr. Davidson's fourth canon, which is that "The more difficult and obscure reading should be preferred to the plainer and easier one."

Of how little practical utility such rules can be, may be inferred from the way in which the propounder deems it necessary to speak of them, when he says, "The utmost caution and care must be used in applying them. Many limitations guide, modify, and restrain their operation. Context, parallels, and historical circumstances; an intimate acquaintance with the characteristic developments of sentiment, phraseology, constructions, use of particles, &c., in each particular writer, accompany their exercise. Intuitive sagacity and tact are important qualities in securing their successful use. Much depends on the mind of him who employs them. Critical feeling or sensibility is of importance. Griesbach made a good use of them on the whole. Few critics, however, can employ them with a judiciousness equal to his."

It is painful to be constrained, by views of public duty, to depreciate in any degree the performance of one who is, we are told, an estimable man, who is certainly an industrious man, and whose work we fully expect that some of our contemporaries will applaud un-

reservedly. We do so however with a hope that some of our younger brethren will be led to devote themselves to the same studies, and that they will be more successful than our author has been, in vindicating the authority of that text which has been for three centuries the

venerated basis of English theology. Here is a fine field for exertion, in which few of our countrymen have as yet distinguished themselves, but in which, we doubt not, services of the very greatest importance to the church of God will ere long be rendered.

BRIEF NOTICES.

Manna in the House: or Daily Expositions of the Gospels. By the Rev. BARTON BOUCHIER, A.M., Curate of Cheam, Surrey. St. Matthew and St. Mark. Two Vols. London: J. F. Shaw, Southampton Row, Russell Square. Edinburgh: J. Menzies. Fcap. 8vo.

These volumes are the substance of familiar addresses given by the author in his own family. Having for many years read expositions of scripture in his domestic worship, he had exhausted all the works he possessed suited to that purpose, and was thus induced to make trial of original exposition. Having gone through the New Testament he recommended the gospels, noting down daily the expositions as they were delivered. As his manuscript accumulated it occurred to him that what had been blessed to his own family might, if published, be blessed to others. And so he has sent forth these volumes. We congratulate him on his success; and should rejoice to hope that every clergyman's family in the land was superintended by one so qualified to "command his children and his household after him." The text is not given in these volumes; but the chapters are divided into portions of suitable length, and then the exposition follows in reflections on the whole paragraph. There is neither elaborate criticism nor original thought; but there is much valuable and devout instruction. The volumes are well adapted for domestic reading. We hope the author may be induced by the acceptance which the public shall give them, to carry out his intention of publishing two others on Luke and John.

The Christian Doctrine of Sin, Exhibited by DR. JULIUS MULLER, Ordinary Professor of Theology in the University of Halle—Wittenberg. Translated by William Pulsford. Edinburgh: T. and T. Clarke, 1852. Vol. I.

Halle is the university of Germany which has most attractions for an Englishman. It is a continuance of the establishment at Wittenberg, a name which England delights to blend with its own; and is pledged by many hallowed associations to the doctrines of Luther and the Reformation. It is identified moreover with the labours of the pietists, as they were

called, of the eighteenth century, and has thus peculiar endearments of its own. The name of Gesenius and the names of his successors and fellow labourers Hupfeld and Rödiger connect it with the revival and extension in modern times of Hebrew learning. Tholuck connects it with the progress of evangelical religion on the Continent, and now Dr. Julius Muller stands forth as one of the profoundest scientific theologians that Germany has produced. He has been for some years professor of theology at Halle, having previously filled posts of usefulness with honour to himself at Marburg and Breslau. His great work on the "Nature of Sin" has reached in German a third edition, and is now presented to the English reader. We find it impossible to do justice to the work in its present incomplete state, but hope to call attention to it at greater length when the second volume has issued from the press. It is but just to say in the meantime that no author has a greater right to be heard, whether we look at his position, at the importance of the subject he has selected for discussion, or at the general character of the author himself. Whether we shall be prepared to acquiesce in all his decisions is another question; but we cannot scruple to recommend his volume (translated by our friend Mr. Pulsford) to that "audience fit though few" for whom it is specially designed.

Heart Discipline. By JAMES COOPER, of Norwich. With a Recommendatory Preface by the Rev. JOHN ANGELL JAMES, of Birmingham. London: Hamilton, Adams and Co., Paternoster Row. 8vo. Pp. xii. 344. 1852.

That a work on "Heart Discipline" should have the recommendation of Mr. James is no small praise. The subject is one of the highest importance; and the author has discussed it in an eminently instructive and devout manner. Some may think he has not dealt sufficiently with general principles; and has entered too minutely into the details of every-day life. We confess that this feature of the work is, in our judgment, one of the most valuable and interesting. We want in the present day not simply the announcement of general principles, but their application to common affairs. We should like to see this book in the hands of every Christian in the land. As "Heart Dis-

cipline" is a matter which belongs to all, this is truly a book for all. Every section of it betrays extensive reading, close observation of the world, intimate acquaintance with the human heart, and a large measure of the fear of God.

Canticles Selected by the Rev. WILLIAM BROCK, and Arranged for Chanting by CHARLES CHILD SPENCER, Bloomsbury Chapel. London: Cooke and Whitley, 1, Bouverie Street. 12mo. Pp. 48.

We know of no valid objection to the practice of chanting on the score of principle: it is a kind of singing; and, if that were of any importance, a kind that probably resembles ancient Jewish singing more than that to which we are accustomed. It gives this advantage, with some others, that it allows of the use of the very words of our common translation of the scriptures. We have however a strong objection to the use of many of the psalms in Christian worship, as they are expressive of feelings corresponding with a different dispensation from that with which we are blessed, but quite unsuitable to our adoption. Mr. Brock has carefully avoided these, and selected judiciously both from the psalms and the prophecies, some of the most appropriate portions of the divine word. A few also, we wish the number had been larger, are taken from the New Testament, in which are passages well adapted for the purpose. To any congregations who think of introducing the practice, we recommend this publication very cordially.

A Selection of Chants, Psalm Tunes, and Chorales, Compiled by W. S. ADAMS, as an Appendix to the Tune Book used at Bloomsbury Chapel. London: Cooke and Whitley. 12mo. Pp. 36.

Wherever the work just noticed goes, this should accompany it; but it also contains tunes which will be acceptable where chanting is not approved.

Chant Book: A Selection of the Psalms, and other Portions of Holy Scripture, Arranged and Marked for Chanting. By WILLIAM SHELMEKDINE, *Professor of Music.* London: Hall, Virtue, and Co. 18mo. Pp. 92.

We had not seen this little book when the preceding observations were sent to the printers; they were written therefore without any reference to its contents. Here we find, after a few prefatory sentences by Mr. Baynes of Nottingham, for whose congregation the book is primarily designed, the following pertinent quotation from Andrew Fuller: "The intent of singing is, by a musical pronunciation of affecting truth, to render it still more affecting. To accomplish this end, the music ought at all events to be adapted to the sentiments. I have long wished to see introduced into the churches a selection of divine hymns or songs, taking the place of all human compositions. By divine hymns or songs I mean the pure word of God, set to plain, serious, and solemn music. Such a sweetness and majesty is there in the poetic language of scripture, that, were there nothing offensive in the music, it must needs recom-

mend itself to a serious mind." This work contains nearly twice as many passages as Mr. Brock's, but though some of the additions are good, we cannot say that they all appear to us to be suitable for Christian worship.

Lights of the World; or Illustrations of Character drawn from the Records of Christian Life. By the Rev. JOHN STOUGHTON. London: R.T.S. 12mo. Pp. 264.

This book is composed of short pieces illustrating leading excellencies in the spiritual life of several persons, who in latter times have shone as "Lights in the World." All that the author professes in the introduction to do, he has done, in an effective manner. The style is elegant, yet vigorous, the examples are striking and well chosen, and their application is at once scriptural and practical.

Wesley the Worthy, and Wesley the Catholic. By the Rev. O. T. DOBBIN, LL.D., *Trinity College, Dublin.* With Introduction by the Rev. W. Arthur, M.A. London: Ward and Co. 12mo. Pp. 129.

A reprint of two articles, one by Dr. Dobbin and the other by the Rev. Charles Adams, M.A.; the one a review of Wesley's positive merits and comparative greatness as a benefactor to mankind, the other, as its title implies, devoted to an exposition of his catholicism in opinion, practice, &c. They are branches of one subject, and we do not scruple to say with Mr. Arthur, they constitute "a fervent study of a great head, a great heart, and a great life, calculated to bless the least of us with some great impulses."

Romanism, an Apostate Church. By NON-CLERICUS. London: Longman and Co. Crown 8vo. Pp. 453.

Taking the bible as the only safe guide in spiritual matters, the aim of the writer is to show that the Roman catholic religion is, notwithstanding its pretensions to the contrary, a "spurious Christianity;" is to be looked upon as a congeries of superstitions, unauthorized ceremonies, and false doctrines; is essentially idolatrous, and owes its origin and maintenance to priestcraft. A large body of facts, pithy remarks, and cogent arguments, the results of much reading and observation, tend fully to confirm and establish the argument of the work, which is, we think, likely to do good service in the contest with Rome.

The Judgment of the Papacy, and the Reign of Righteousness. By THOMAS HOUSTON, D.D., *Pastor of the Reformed Presbyterian Church, Knockbracken.* London: Houlston and Stoneman. 12mo. Pp. 252.

This volume is the enlargement of a sermon preached by the author during the recent Papal Aggression agitation. He was solicited at the time to publish the sermon; but deeming the subject one of considerable importance he thought it better to expand it into a small treatise. We are glad he has done so. We do not subscribe to all our author's views on

unfulfilled prophecy. We believe he needs some further enlightenment on ecclesiastical matters, and the relation they should have to temporal rule. Nevertheless, after a careful perusal of his work, we are prepared to say that it exhibits the fruit of much reading, observation, and study; that the subject is treated with great judgment, power, and success, and that altogether it is a readable and interesting book on popery. It will well repay the thoughtful reading of all students of scripture and the times.

The Society of Friends. A Domestic Narrative Illustrating the Peculiar Doctrines held by the Disciples of George Fox. By Mrs. J. R. GREER, Author of "Quakerism; or The Story of My Life." In two Volumes. London: Saunders and Otley. 12mo.

Those portions of the accredited writings of the society which startled her own mind into the unwilling belief that quakerism was not in accordance with the everlasting gospel of Jesus Christ, Mrs. Greer tells us, are here brought forward in the hope that they may be the means of leading others also to examine for themselves and compare those writings with the holy scriptures. She acknowledges that the narrative into which she has introduced them is partly fictitious; but says, "Each character, however, has had its prototype in the sect, each event narrated has occurred. Every sentiment put into the mouth of the speakers has already emanated from the lips of a quaker; and the quotations are taken from the standard writers of the society." She has shown ability to render her story interesting; but some of her present tenets are as unscriptural as those which she opposes. We are sorry to say also that the work seems to us to have a decided tendency to lead its admirers to undervalue religious scruples, and to think lightly of "consistency." Many of our young people, if they have access to this book will devour it eagerly; but it is not our opinion that it will do them good. Let him try the experiment who wishes his daughter to be married privately, like the beautiful heroine of this tale, to a young military officer of whom her parents know nothing.

A Manual of Universal History on the Basis of Ethnography. By J. B. WRIGHT. Bath: Binns and Goodwin. 12mo. Pp. 220.

This is the first of an intended series of four books, on the successive periods of history. It will be especially acceptable to young people, as giving them a compendious and connected idea of the costumes, manners, and religion, as well as of the dominions of the ancient nations. The manner too in which the thread of Bible History is interwoven with that of all the coeval records of profane history is extremely interesting. The book requires but to be known to ensure such a reception as to guarantee the appearance of the other three volumes, which the author states will depend upon the success the present one may meet with.

The Battles of the Bible. By A Clergyman's Daughter, Authoress of "Chapters on the

Shorter Catechism." Edinburgh: Paton and Ritchie. London: Hamilton, Adams, and Co. 1852. 12mo. Pp. 315.

This work consists of a series of dialogues between a grandfather and three of his grandchildren. The old man who wishes to instruct the young people in an acquaintance with scripture is led on by George, who purposes being a soldier, to narrate "The Battles of the Bible." This he cheerfully does, taking advantage to impart at the same time much solid information, and sober suggestive reflection. Unsuitable to a lady as the theme may appear, our authoress has treated it with great judgment and skill. Parents and others who desire to interest young persons in the Old Testament, may rely on finding this volume a valuable help.

RECENT PUBLICATIONS,

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Congregational Year Book for 1853. Containing the Proceedings of the Congregational Union for 1852, and General Statistics of the Denomination. London: 8vo., pp. 300. Price 1s.

The Journal of Sacred Literature. New Series. Edited by JOHN KIRTO, D.D., F.S.A. No. VI. January, 1853. Contents:—Why have Greek and Roman Writers so rarely alluded to Christianity?—The Rephaim, and their Connexion with Egyptian History—Moses Stuart—Ewald on the Prophets—The Resurrection of the Body—Auricular Confession—Hebrew Literature—"Who are the Spirits in Prison?"—Hippolytus and his Age—Correspondence:—On the Interpretation of the Phrase Eunuchs for the Kingdom of Heaven's sake—Herod and Herodias—Hades and Heaven, &c., &c. London: 8vo., pp. 270. Price 5s.

The Eclectic Review, January, 1853. Contents: I. The Hungarian Struggle and Arthur Gorgey. II. Scottish Preachers and Preaching. III. Thackeray's History of Colonel Esmond. IV. British South Africa. V. Solwan; or Waters of Comfort. VI. Religious Prosecutions in Tuscany. VII. Distribution of the Representation. Brief Notices, Review of the Month, &c., &c. London: Ward and Co. 8vo., pp. 128.

The Christian Treasury: containing Contributions from Ministers and Members of various Evangelical Denominations. January, 1853. Edinburgh: 8vo., pp. 47. Price 5d.

The Youth's Magazine, or Evangelical Miscellany. January, 1853. New Series. London: Houlston and Stoneman. 16mo., pp. 64.

The Teacher's Offering. January, 1853. London: 24mo., pp. 32. Price 1d.

The Juvenile Missionary Herald, 1852. London Houlston and Stoneman, square 16mo., pp. 188.

INTELLIGENCE.

AMERICAN BAPTIST MISSIONS.

The Missionary Magazine, published by the American Baptist Missionary Union, contains a general view of the missions for 1852—1853, which will afford our readers pleasure. They say—

If we had occasion, a year since, in reviewing the state of our missions, to utter the language of gratitude and hope, and to remark tokens by which Providence summoned us "to fresh and enlarged exertion," a present outlook on the fields assigned us must give a stronger impulse to these emotions. Unless we greatly mistake the signs of the times, prospects are opening before us, opportunities are offering to our zeal, enterprises are soliciting our efforts, constraining our sense of obligation and attracting our most disinterested affections, in far more than a common measure.

Burmah.

In *Burmah*, at the beginning of last year, there were prospects not wholly clear but still highly encouraging, that the mission to Ava would meet with an unexpected tolerance from the king. Hostilities between the king and the government of British India have since temporarily arrested progress in this direction; but the quiet occupation of Rangoon and Bassein by the English forces has enabled our brethren to resume missionary labour at those stations, with entire freedom and with the evident favour of God. The great probability that the lower provinces of the empire, included within the limits of the ancient kingdom of Pegu, will be permanently added to the British dominions, gives assurance that there will be immediate occasion to enlarge our agencies for evangelizing the races of *Burmah*. In view of these circumstances, a deputation has been sent by the executive committee to meet the whole body of Burman and Karen missionaries, with them carefully to survey the ground and consult on the best methods of effectually occupying it. For the present Messrs. Kincaid and Dawson, joined temporarily by Mr. Vinton of the Maulmain Karen Mission, occupy Rangoon; and Messrs. Abbott and Van Meter, of the Sandoway Mission, have commenced operations at Bassein. The war now in progress, while it seems likely to be overruled for the ultimate good of *Burmah*, has brought immediate evil on the Karen churches,—their chapels having been demolished, their members plundered and

driven into battle to bear the chief brunt of the conflict. Numbers have fallen in fight, and others have suffered from the vindictive severity of their Burman rulers. But they hold fast to the faith, and look with hope for the consummation they have long devoutly wished—the subjugation of the country to a Christian government.

The missions in Tenasserim and Arracan have gone forward in their several departments as prosperously as could be hoped in the distractions of the time, and while they are so inadequately manned. The Karen Theological School at Maulmain is still without a regular instructor. In the sudden removal, by death, of Mr. Campbell, the Arracan mission was bereaved of a brother greatly beloved and of high promise, while he had but entered on the threshold of his desired work. Mr. Stilson of the Maulmain Burman mission, and Miss Wright of the Maulmain Karen mission, have returned to this country with health so impaired as to make the probability of their resuming missionary labour extremely doubtful. Mrs. Bennett of the Tavoy mission, who accompanied them, is so far invigorated by her voyage, that she hopes soon to take passage for her adopted home. Mr. Cross, of the same mission, has been obliged by the feeble health of his wife to accompany her to this country, with which intent they embarked in July last from Maulmain for England. Mr. and Mrs. Haswell, of the Maulmain Burman mission, have set out on their return to the field from which an afflictive providence had separated them. The rapid progress that has been made in giving to the Karens the entire Scriptures in their own language, and also in completing the Burman dictionary and a concordance to the Burman Scriptures, two important works left unfinished by Dr. Judson, deserves grateful notice. These are works not for years but for generations. Seven brethren have been appointed to reinforce the several Burman and Karen missions, of whom three missionaries with four female assistant missionaries have departed for their respective destinations; but their spheres of labour, and many other matters involving the interests of all those missions, will be brought under review by the conference of missionaries soon to be convened at Maulmain, as the result of which important changes may be made in the details, if not in some of the general arrangements of the several missionary agencies now in operation.

Siam.

Our mission in Siam has been bereaved of its founder, and the translator of the New Testament, one who enjoyed in largest measure the confidence of his brethren at home and abroad. This visitation, at a time when they were just beginning to recover from the calamitous fire of the preceding season, severely tried the faith of the survivors. But they have had strength to go on in the use of the limited means at their disposal, in the faith that they may see of the salvation of the Lord among the Siamese. In common with those of other societies, the mission continues to enjoy the favour of the king, and the respect, if not the cordial regard, of the people. The Chinese church has enjoyed a measure of spiritual blessing and increase. Among that interesting portion of the population, however, the recent legalization of the opium traffic is producing fatal effects. Mr. Chandler continues in this country completing the outfit of the printing department. He should not return alone.

China.

In China, the mission at Hongkong has enjoyed a season of uninterrupted labour, which is not fruitless. The Ningpo mission, by its reduced numbers, and its strength still more reduced by disease, appeals strongly for reinforcement. Mr. Goddard, though in feeble health, prosecutes in conjunction with Mr. Dean the translation of the Scriptures, of which the New Testament is drawing rapidly to a conclusion, in a style which receives approbation at other missionary stations as faithful and intelligible. Mr. and Mrs. Lord continue in this country with the hope, though without any immediate prospect, that they may return where their presence is so much needed.

Assam.

The members of the Assam mission have for the most part been able to labour continuously through the year, not without severe trials, but with much also to strengthen them in their efforts. Embracing an early opportunity after the arrival of the reinforcement in 1851, measures were taken to organize the several departments more efficiently, and especially to provide for increased attention to itinerant preaching by enlisting in the service a larger number of native brethren. Seven native assistants, four preachers, and three colporteurs, were appointed, and the spirit in which they have entered upon their mission to their countrymen is auspicious of much good. The orphan institution at Nowgong and the boarding schools at Gowahati and Sibsagor are accomplishing the end of their establishment, and have witnessed some precious displays of divine grace. To prosecute their

work worthily would seem to demand, in the judgment of the mission, a still larger reinforcement and the occupation of new stations. It is matter for devout thankfulness that the limited number actually in the field have been able to gather so many sheaves.

Teloogoos.

The mission to the Teloogoos continues, in weakness as regards numbers, but still upheld and made strong through faith, to hold forth the word of life. With much in the state of the people to enkindle and sustain their zeal, with some fruits that attest the divine approbation of their efforts, with the undoubted conviction that it is the Lord's work they are doing, and therefore with the highest motives to constancy in it,—it is yet no marvel if our brethren are sometimes troubled in mind at being left to engage with so scanty means in so arduous a service. Their schools and the little church, some additions to which have been reported during the year, and the increasing numbers that hear with attention the word preached, ought not to call in vain for helpers.

Bassas.

To the Bassas, after four years' patient waiting, two missionary families have just been sent, accompanied by Mrs. Crockett who gladly returns to her field of labour. We have great occasion of gratitude for the good report we have heard from time to time of the mission church, so long left with inadequate care and guidance,—testimony that it is indeed a branch deriving life and vigour from the true Vine—and for the ground we have to hope that it will shortly flourish and be yet more fruitful.

France.

The mission in France, in both departments, has experienced much of the grace of God in calling numbers into the fellowship of the saints,—and of the wrath of man, which the wisdom of Providence suffers to be directed against it. Chapels have been closed and worship prohibited in the northern department, preachers in the southern department have been fined and imprisoned; and in both, these demonstrations were made at the very time when the truth was winning new triumphs. A cloud still rests on the prospects of the mission. Some recent events have encouraged the hope that the ruler now dominant over France may act on a more liberal and enlightened policy. Without placing too much reliance on these indications, there is always ground—and now a special occasion—for believing prayer to Him who is able to cause the rulers of this world to fulfil His wise and merciful counsels.

Germany.

The German mission has continued to

suffer from the intolerance of several governments, particularly Prussia, Hanover, Mecklenburg, Hesse, and Baden. In Switzerland, too, the spirit of persecution has shown itself, and the pastor at Zurich has been banished the country. The church at Berlin has been deprived much of the time of the services of its esteemed pastor, Mr. Lehmann, in consequence of serious illness, but at last advices he was beginning to resume his charge. Measures have been taken, not without some hope of success, to obtain from the Prussian government a relaxation of the restrictions imposed upon our brethren. We are permitted gratefully to record a continuance of the spiritual blessings with which this mission has been so signally favoured. The work is prospered abundantly, and against many obstacles is continually extending.

Greece.

In Greece our brethren are permitted to labour unmolested, and though with less striking encouragement than is found in other parts of the great field, yet cheered by some tokens that the word does not fall altogether upon heedless ears. The heaven of truth is working, though its activity is so nearly imperceptible. Notwithstanding an unpleasant demonstration of intolerance towards the Rev. Dr. King, missionary of the American board, the government has not seemed disposed to push matters to extremity, and the mission are encouraged to persevere, in humble dependence on Him who is alone able to give the increase.

Indian Tribes.

Among the Indian tribes, our missionaries to the Cherokees, Shawanoes, Delawares, and Ottawas have had evidence of the divine approbation in the presence of the Holy Spirit giving effect to the preaching of the gospel. The decease of two Cherokee preachers, men of great usefulness, is a present affliction which we trust will appear in due time to have been sent in mercy. Mr. Hervey Upham, after nine years' useful service in the printing department of the Cherokee mission, has dissolved his connection with it. With many obstacles to be overcome, efforts for the evangelization of these tribes have proved the efficacy of Christianity among them, and experience should fortify our confidence in carrying forward the enterprise with undiminished energy.

Hitherto hath the Lord helped us.

HOME.

PROFITS OF THE BAPTIST MAGAZINE.

On the 14th of January the Proprietors of this Magazine held a meeting at which they

had the pleasure of voting gratuities to twenty-eight widows of baptist ministers;—

Recommended by

Mrs. E. G.	J. Sprigg, M.A.	£3
M. J. W.	J. Jones	3
E. A.	J. Trimming	3
J. J.	James Taylor	3
M. V.	G. B. Phillips	3
M. P.	T. Wheeler	3
E. G.	J. D. Carrick	3
P. T.	S. Kent	2
M. E.	W. Morgan	2
M. C.	J. Statham	2
M. T.	Peter Tyler	2
A. M.	E. Mackenzie	2
C. J.	T. Morgan	2
E. B.	T. Lomas	2
C. F.	Dr. Murch	2
C. F.	C. Stovel	2
E. H.	H. Killen	2
A. H.	G. Gould	2
J. M.	W. Walters	2
M. W.	Isaac New	2
M. D.	J. Rees	2
R. D.	T. Thomas	2
J. C.	S. Green	1
A. D.	S. Burton	1
J. F.	H. W. Stenbridge	1
C. B.	W. Goss	1
A. H.	T. Jones	1
A. P.	Dr. Cox	1

During the last two or three years, the proprietors have been paying off obligations which had accumulated insensibly to a considerable amount before the present Treasurer took office, in consequence of which the sum at their disposal has been much diminished. This having now been effected, it is hoped that in future the exhibitions to their widowed friends who apply for aid will be larger than they have been recently. Correspondence may henceforth be directed to the Treasurer, J. Tritton, Esq., or to the Rev. Dr. Hoby, who has accepted the office of Secretary, at the Baptist Mission House, 33, Moorgate Street.

CRYSTAL PALACE.

Memorial to the Directors of the Crystal Palace company, from the Board of Baptist Ministers residing in and about the cities of London and Westminster, adopted at a special meeting holden in the Baptist Mission House, Moorgate Street, the 14th of December, 1852.

GENTLEMEN,—The Board of Baptist Ministers residing in and about the cities of London and Westminster feel and acknow-

ledge that they have no legal right to obtrude their views on the Directors of the Crystal Palace Company, because they have no property therein whatever ; but they beg to be heard in courtesy, since the project of the company is, as reported to the board, made, in their view, hostile to the religious interests which are committed to their care.

This board has felt all the more encouraged thus to address the directors, because a very deep sympathy is entertained therein with the company's general design. It was gratifying to the members of this board that, after being used in exhibiting the productions of art, and the substances on which art may be profitably employed, the palace should in future time be devoted to the pleasure and improvement of artizans and the labouring classes ; and this seemed capable of being turned to great usefulness, because, thereby an instructive means of recreation would be provided, not for the wealthy and the noble only, but also for those whose industry and skill have called it into existence.

The members of this board have, also, many thousands under their care, as scholars and teachers in sabbath schools, the youth of households, members of institutes, bible classes, and other useful and religious organizations, whom they would rejoice in accompanying at proper times and under judicious regulations, to some such place of instructive recreation. The Crystal Palace, therefore, seemed to supply in this particular a desideratum which it would be as much for the advantage of the company as for those over whom this board preside, that they should be able fully and conscientiously to enjoy.

Although the members of this board have no legal right to interfere with the arrangements of the Directors yet, on the grounds just stated, it seemed not unallowable if not a duty for them to inform the Directors that by the proposed arrangements for the opening that edifice and its park on the Lord's day many will be deprived of the pleasure and advantage which they hoped to realize by means of the company's establishment, because they will feel that they cannot conscientiously, as they would have done on week days, use a place of resort which is, without any plea of necessity whatever, employed in a way which induces thousands, and compels many to desecrate the Lord's day.

The directors are moreover earnestly entreated to consider with kindness and patience the following facts and reasonings, which bear directly on the course which they may hereafter think it proper to adopt.

That proof of intellectual power, practical firmness, and personal industry which, in the late Exhibition, appeared so remarkably in the productions of England, and distinguished them from those of all other nations, is traceable to nothing, in a greater degree, than to the fact that England has and enjoys the

sabbath and its uses in greater perfection than any other kingdom upon earth. Would it not, therefore, be wrong in principle, and dishonouring the Divine Providence, to make the Exhibition terminate in producing an establishment which shall in all future time be used without respect for the Lord's day, or for those services in which homage is therein paid to God who has granted us his blessing, or for those exercises of the mind and heart, through which, directly or indirectly, his blessing has raised us to our national eminence ?

In deference to these principles and others of a similar nature the Exhibition was opened by acknowledgments of divine mercy declaring that "the earth is the Lord's, and the fulness thereof ;" for the same reason, also, the Exhibition was closed on the Lord's day ; a testimony of great worth was thus borne to visitors from all lands, the effect of which could scarcely escape the attention of careful observers ; the members of this board feel that this testimony, with all its moral advantages, would be neutralized, if, when the business of the Exhibition has terminated, its palace should, as now proposed, be turned into a means and place for pastime and recreation on the Lord's day ; this would be practically affirming before all the nations that the feeling we have professed, and which forms our best inheritance, had now been, by law and general consent, discarded.

The prevailing disposition to employ capital in any way that seems to promise large and quick pecuniary returns is reported to have produced, even now, in the vicinity of the company's park consequences of a moral nature greatly to be deprecated. Tea gardens have been opened, and taverns are said to be in course of erection there at great cost and in great numbers, of which the gain is anticipated chiefly from visitors to the palace. In these establishments the means of sensual gratification will be supplied in forms far lower than the company could allow. Will its directors therefore kindly consider, what must be the secondary effects resulting from their design, if the great central attraction be thrown open to the public on the Lord's day. In that case what regulations so ever be adopted in its internal management, the degradation and debauch of its vicinity will reduce it too low for respectable use.

Our mercantile prosperity at the present time is said to be great ; but prosperity is worth little unless it be permanent. In the continental nations a fearful absence of the reverence which is due to the sabbath has long been seen and deplored, and therewith, the last fifty years has exhibited a corresponding insecurity of persons, of property, and of all that deserves esteem. While England was passing through tribulation she had time and strength to grow by the adversity ; because a

moral power diffused among the people prevented such catastrophes as other nations suffered. Her sons and daughters by aspiring to things which are higher than earth have risen above the nations that despise them in peacefulness and patient fortitude. Will the company and its directors, without any plea of necessity whatever, become at such a time as this the chief agents in undermining by temptation the strongest bulwark of our personal and national security?

It is not true that the position and pleasures of this establishment will diminish the evils of sabbath breaking. By presenting temptation in a new form, and on a grand scale, it will induce many to contract that habit who would not now think of desecrating the Lord's day. The first acts of crime are induced by allurements which seem to be respectable, but when the habit is formed, its indulgence and gratification are sought as convenience may dictate. Men ever pass by tolerated to intolerable criminality. Nor is it true that the evil deprecated will be altogether voluntary. If the palace be opened, the servants of the company must be employed on the Lord's day. This will not only involve a loss to the company of many servants most worthy of confidence, but it will compel the servants of other establishments in the vicinity to be employed at the same time; and the directors may well consider that those who, knowingly and voluntarily, create any inducement to sin, are justly holden responsible for all its consequences.

The members of this board entreat the directors to consider that they have, in the measure contemplated, power to affect, seriously, for good or for evil, a large portion of the community, and especially of the rising generation. The action which the directors take will also influence other institutions used for a similar purpose. If the Crystal Palace be opened on the Lord's day, and an alteration in the laws be granted to authorize it, those who desire such licence will have a claim in equity that the museum, the theatres, and other places of public resort be also opened on like authority. Demoralizing consequences will thus accumulate and extend beyond all human calculation.

The members of this board would also venture to submit, that, in what terms soever the charter may be granted, and whatever alteration may be made in the law, the directors in resolving voluntarily to close the palace and grounds on the Lord's day, would perform an act which, if rightly done, would be pleasing to God. Such a voluntary observance of the sabbath would also relieve and conciliate multitudes who, for their children and servant's sakes deplore the project as it has been announced; and though it be of lighter consideration than many of the facts which have been adduced, yet it

might be worthy of careful calculation, whether such an institution would not, when cordially sustained by sabbath-keepers of every kind, be more likely to succeed in its business aim, than it could be in a legalized alliance with sabbath-breakers.

If the members of this board have seemed to be more solicitous than the case would justify, their only excuse is found in the paramount importance of the object for which they plead; and these being their deliberate, firm, and conscientious convictions, it was deemed only just to their fellow citizens, as they have now endeavoured, respectfully, but earnestly, to state them to the directors of the company.

Signed, CHARLES STOVEL, Chairman.

WILLIAM GROSER, Secretary.

SUSSEX.

Since the breaking up of the Sussex and East Kent Association, some eight or ten years ago, there has never been any attempt to form an association in this county. In June, however, of last year, a few churches desiring to unite on a liberal basis, met by their representatives at Hastings, and held an interesting and profitable meeting. The afternoon was occupied in the usual duties of an association, and in the evening a very efficient practical sermon was preached by the Rev. H. Lawrence of Lewes.

The first half-yearly meeting was held at Lewes, on Thursday, December 2nd, when the evening service was devoted to the advocacy of the claims of home missionary efforts. It is intended to make the association as much as possible a home missionary society, with a view of extending the cause of the Redeemer into some of the towns in the county in which dissent has scarcely a recognized existence.

The present statistics are—

	Members.	S.S. Children.	Teachers.
Lewes	102	125	32
Forest Row.	27	53	6
Battle .....	...	...	...
Eden Bridge.. . . .	...	...	...
Hastings	44	100	8

The secretary is the Rev. J. Stent, Hastings. The treasurer, Mr. R. Lye, Hastings.

CRAYFORD, KENT.

The baptist church, Crayford, has been in existence upwards of forty years; but, like the apostle at Rome, they had to worship in a hired house till the year 1849, when, by the good hand of God upon them, they were enabled to secure their present chapel, surrounded by a small field of about half an acre—sufficient, if deemed desirable, for a burying-ground. The property is freehold, with an excellent title. The purchase-money,

conveyances, fencing, &c., have cost about £420, towards which sum nearly £200 has been raised, most of it on the spot. The chapel is thirteen miles from London Bridge, on the high road to Gravesend, and two miles from Erith.

Crayford parish contains a population of 3,000 souls, for whose spiritual instruction there exist a richly endowed state church, and a Roman catholic chapel, said to be sustained chiefly by foreign aid, and to which Cardinal Wiseman pays occasional visits. By the influx of Roman catholic families, employed in the factories, and a few zealous perverts who have chosen this neighbourhood as the place of their residence, the most zealous efforts are put forth to gain proselytes. Popery in Crayford puts not on the form or colour of the great red dragon, nor the fury of Hildebrand, but with music, and painting, and incense, and exhibitions, and smiles, and professions of liberality, has already seduced some, and led them to believe that intolerance and spiritual despotism are accidental, and not essential, and inherent in the system.

"Amid such influences," says a correspondent, "the baptist church in Crayford has endeavoured to hold forth the word of life, and is now making efforts to clear the debt, and place the chapel and land in trust for the baptist denomination."

BRISTOL.

An interesting meeting was held in the Pithay, Bristol, Nov. 22nd, 1852, when the Rev. W. Poole, late student of the Baptist College, Stokes-Croft, who was about to sail for Australia, was commended to God. The Rev. G. H. Davis gave an address on the subject of emigration. The Rev. J. S. Crisp, his late tutor, addressed Mr. Poole, and was followed by Mr. Probert, Mr. Poole's pastor.

Messrs. Tubbs and Gotch took part in the service. A large number of persons were present, who evidently took a deep interest in the service.

BUCKINGHAM.

The Rev. J. H. Brooks having resigned his office as pastor of the church at Ridgmount, has accepted a unanimous invitation to become the pastor of the baptist church at Buckingham, and entered on his office on the first Lord's day in the present year.

ROMNEY STREET, WESTMINSTER.

The Rev. T. S. Baker, late of Deal, has accepted a cordial and unanimous invitation to the pastoral charge of the baptist church assembling at Romney Street.

SWAFFHAM, NORFOLK.

The Rev. John Hewett, after having faithfully served the baptist church in this town for thirty years, having resigned his charge, in consequence of affliction, in April, 1851, the Rev. John Hannay of Bristol College has accepted a cordial invitation from the church to become its pastor, and entered upon his labours on the 12th of December, 1852.

UNITED MISSIONARY PRAYER MEETING.

The British and Foreign Bible Society will on the seventh of this month commence the celebration of its Jubilee year. A correspondent suggests that as the seventh of March will be the first Monday in the month when the usual united missionary prayer meeting will be held throughout the country, it is desirable that special reference be made on that occasion, to the present circumstances of the Bible Society; believing it will be both an appropriate and acceptable service.

MRS. BEECHER STOWE.

This lady, the writer of the popular tale, entitled, "Uncle Tom's Cabin," being about to visit England, it is proposed to present to her on her arrival a sum of money raised by contributions of one penny and upwards, to enable her, on the one hand, to meet the pecuniary charges in which her advocacy of the claims of humanity are likely to involve her, and on the other, to promote the universal extinction of slavery and the Christian and social elevation of the coloured race. The Earl of Carlisle, the Earl of Shaftesbury, Samuel Gurney, Esq., Sir Edward N. Buxton, Bart., Joseph Sturge, Esq., and George W. Alexander, Esq., have accepted the office of trustees to the fund, and information respecting it may be obtained by addressing the Ladies' Negro's Friend Society, Birmingham.

RECENT DEATHS.

MR. JAMES RUFF.

Mr. Ruff, late of Hampton Wick, was born at Sunbury in Middlesex. While a youth, he was for a short time in a house of business in London, where, through the watchful care of God, he was mercifully preserved from those sins into which many fall through the influence of temptations around them. Leaving London, he resided for a while at Hampton Wick, and then commenced business on his own account at Kingston on Thames, from whence, in a short time, he removed to Hampton Wick, where he continued to reside until his death. It was his privilege to be the child of many prayers, which were heard on his behalf.

His mind appears to have been gradually opened to receive the truths of the gospel; and on Lord's day, August 19th, 1804, he was baptized, and in the following month received into fellowship with the baptist church at Kingston on Thames. He was chosen a deacon in September, 1808, and sustained the office till his decease. For more than forty years he led the singing, until incapacitated by age and infirmities. The life of our deceased friend, while not without its changes, yet was marked by none of such special interest as to render it needful to dwell upon them. For many years he was blessed with good health; but in the autumn of 1851, he was attacked with the gout, and for about twelve months was painfully afflicted by it.

In September last, acting upon medical advice, he repaired to the sea side, but was very soon compelled to return home, and nine days after he died.

In his religious experience, our departed brother was a trusting rather than a rejoicing Christian; he had low and humbling views of himself, while the doctrine of the atonement was ever full of consolation to him, his hope of salvation resting alone upon the blood and righteousness of the Lord Jesus Christ. In a conversation his pastor had with him a few days prior to his decease, he remarked, "It would be better to depart and be with Jesus." And in his last interview with him he exclaimed, "O that the happy hour were come, To change my faith to sight." That hour was nearer than his friends anticipated. Two days after this conversation, his beloved wife and youngest daughter, sitting by his bed-side, saw him, as they thought, falling into a sweet slumber, but looking closer at him they found that the sleep of death had come upon him; yet so calmly and peacefully did he breathe out his spirit, that no expiring groan was heard nor any death-struggle seen. Literally, he fell asleep on the evening of Thursday, October 7th, 1852, within a few weeks of completing his 72nd year. His remains were interred in the chapel burial-ground on the following Thursday, and on Lord's day evening, October 17th, his pastor endeavoured to improve the event in a discourse founded upon 1 Thess. iv. 18. During a period of ten years and a half his pastor always found in him a kind and constant friend, one ever ready to sympathize with him in the time of affliction or sorrow, and one whose countenance towards him was at all times the same. But he is gone, yet not lost; absent from the body, he is present with the Lord; taken from the church militant, he has joined the triumphant hosts above, and from leading the songs of Zion in an earthly sanctuary, he has departed to unite his voice with the untold multitude, who in the New Jerusalem are for ever ascribing their salvation unto God and the Lamb.

W. C.

MR. ROBERT GLOVER, OF BLABY.

The announcement, in this place, of Mr. Glover's death, which occurred December 11th, 1852, in his 74th year, may be followed by a very few lines, touching his character and history. He was born at Blaby, near Leicester, on the 7th of April, 1779. The exact period of his conversion to God, and the nature of the instrumentality by which that conversion was effected, are now unknown; but he was a member of the baptist church in his native village from its commencement, and survived all those with whom he was first united in Christian fellowship, having been a member upwards of 43 years.

Mr. Glover was always a very amiable, good-natured, peace-loving man; and, possessing as he did, in addition to this, a larger amount of intelligence than most of those with whom it was his lot to associate, he was justly regarded as an estimable neighbour and friend. His very excellence, however, in his younger days, exposed him to temptation, and was the revealer if not the source of some inconsistencies. One of these was observed by his pastor many years ago, who ventured to utter a warning and rebuke. In his treatment of that reprehension, his amiability and good sense were beautifully apparent. He expressed his gratitude for the caution and advice, mourned that they should have been needed, and was never known to exhibit any similar imprudence again.

For a long time the piety of Mr. Glover was seen to be becoming more and more exemplary. The bible was to him a priceless treasure. He revelled in the majesty of its style and in the vastitude of its themes; but above all, in those mighty *redemptional* truths which it reveals, and which had won his faith and inspired his hopes. Such an appreciation of the word of God could not be concealed. It often showed itself in the brightness of his eye, in the smile of his countenance, and in the expression of his admiration, when the precious volume was before him. This was especially marked by his family at their morning and evening worship; when the bible was not only *read*, but made the subject of *free conversation* before prayer. But what was better still, his love for gospel truth was seen in the harmony of his general character and life with the holiness and beneficence of its spirit.

A month previous to his death our friend attended the annual meeting of the church, and towards its close he arose to address the assembly. He was in health but looked feeble. A solemn joy played upon his countenance while he said, "Behold how great a matter a little fire kindleth;" and then encouraged the pastor and the church to hope for better days, as he rehearsed, with

great clearness and simplicity, the rise and progress of the cause of God amongst them. In his childhood, he said, the gospel was not preached at Blaby; but there were a few poor men there who believed in its truthfulness, and who realized its value. Destitute of religious privileges at home, they naturally sought them elsewhere. Some of them spent their sabbaths in Leicester, others at Arnsby, and others at Foston church. Most of those good men had families, and that their children might not be wholly neglected, they agreed to stay at home alternately and take care of them. This led to the establishment of a sabbath school; and as the scholars soon became too numerous to be accommodated in a cottage, this led to the erection of a chapel, and this again to the formation of the baptist church. "And now," said our friend, "what hath God wrought!"

Mr. Glover connected himself with the school about the year 1800, and the chapel alluded to above was opened for the accommodation of the school and occasional preaching on the 11th of October, 1807. In its erection our friend felt a lively interest, and took a conspicuous part. The church was formed two years afterwards, and his name was enrolled as a member.

His last affliction was brief. Though physically prostrate, his mind retained its vigour and freedom. When labouring for breath, he grasped his pastor's hand and said, "He will not say to me in that day, 'I never knew you.'—I think he will not." These words were uttered in a very striking manner. To the prayers of his friends he believingly responded, and frequently assured them of his safety and happiness. In the early part of the morning of the day on which he died, he expressed a wish to see his children once more. They came, and one after another received and gave the parting blessing, an act which will be treasured up among their fondest, albeit most pensive recollections. When the time of his departure came, no one was with him save his mourning wife. He opened his eyes, and looked upon her with a smile of tenderness; and then, gently pressing her hand, without a struggle or a sigh ceased to breathe!

"Is that a death-bed where the Christian lies?
Yes, but not *his*! 'tis death *itself* there dies!"

MRS. ESTHER BILLUPS.

About the middle of September, 1851, a lowly Christian woman, of no ordinary excellence, closed her mortal career; a few lines concerning whom, while gratifying surviving friends, may stimulate others to imitate her humble and useful course. It was scarcely evening when her sun went down—she had not reached her fiftieth year—yet

her death was not untimely. "Precious in the sight of the Lord is the death of his saints."

Mrs. Billups was the daughter of a Huntingdonshire farmer in somewhat easy circumstances. Her mother was pious, and as Esther's years increased, the mother was anxious, as all godly mothers are, that she should consecrate herself in early life to the Redeemer. An aged neighbour was accustomed to visit the farmhouse once a week to unite with the mother in earnest prayer on the child's behalf; that child not infrequently being an associate in those prayers as well as the subject of them. In after life Mrs. Billups often spoke with grateful pleasure of these seasons of devout pleading with God; attributing much of what by divine mercy she subsequently became to the influence those prayers had upon her mind and heart.

When Esther was about fifteen years of age, reverses occurred in the circumstances of her parents, which however did not depress her, as such changes have sometimes done. She felt them to demand exertion on her part, upon which she cheerfully entered; thus procuring not only means of support for herself, but also means of contributing to the comfort of her parents in their advancing age; and from the satisfaction of continuing to do this for her father, when he was her only surviving parent, no prospect of pecuniary advantage could seduce her. Her mother's prayers had been answered in her early consecration to the Redeemer's service, and she felt that a faithful discharge of filial duty was her most effectual way of letting her light shine and glorifying her Saviour.

Esther became a member of the church at Bluntisham, under the care of the late Rev. Samuel Green, from whose ministry she derived great benefit, and whom, as long as he lived, she was especially happy to call her friend. Of the same church Mr. Billups, a substantial farmer and merchant of the neighbourhood, was a member. His attention was arrested by Esther's cheerful piety, her diligence, prudence, and filial affection; and to this estimable gentleman she was soon united. Mrs. Billups felt that with this change in her condition her responsibilities were augmented; and these she endeavoured to meet. The affectionate daughter easily and naturally passed into the relation of the virtuous wife. "The heart of her husband did safely trust in her; in her tongue was the law of kindness; she looked well to the ways of her household, and ate not the bread of idleness."

For a few years the stream of life flowed smoothly with Mrs. Billups. Her circumstances as to temporal things were easy, and with her husband she shared happily in the durable riches and righteousness which an experimental knowledge of Christ yields. The house of God was her delight; and she

evidently grew in grace. A removal to Chatteris, a small town in the Isle of Ely, enlarged her sphere of usefulness, and very earnestly did she enter upon those methods of doing good among the people about her which Christian zeal and benevolence suggest.

Sons and daughters sprung up around her, and a long course of domestic happiness seemed to open. But He whose ways are past finding out decreed otherwise. Within a month after the birth of Mrs. Billups' ninth child, when therefore to become a widow was especially painful, her husband was suddenly taken from her. Her own health, too, suffered severely from the local endemic under which Mr. Billups had fallen; and ere the father was consigned to the grave, one of her sons was cut off. Soon afterwards another fell; and hardly had these wounds healed, when she was called to part with her eldest daughter, a lovely girl ripe for heaven. In all this, however, she murmured not, but with calm resignation she said, "The Lord gave, the Lord hath taken away; blessed be the name of the Lord." Again, as if to try to the utmost her patience and submission, her eldest son was laid low. These repeated bereavements made her desirous of removing to another residence, which she did towards the end of the summer of 1847, taking up her abode in the vicinity of Kensington, and placing herself and her family under the ministry of the Rev. John Stoughton. In the church under his care she found a home, in the spiritual privileges of which she greatly delighted; and here also, in a district not far from her residence—a district whose ignorance and vice far exceeded the ideas a rural life had given her—she found a sphere of earnest and self-denying labour. In this sphere it was her delight to be employed, talking of the Saviour with the persons she found, leaving tracts with those who could read, and stimulating those who could not read, to learn. She had coadjutors in these offices of Christian zeal and benevolence, herself, however, being on several occasions a pioneer to open and prepare for them the way. Instances of conversion to God through her instrumentality, we cannot record; but in the great day some, no doubt, will be permitted to point to her as the instrument of leading them to Christ, and happiness, and heaven.

Repeated attacks of disease threatened to terminate soon Mrs. Billups's labours; and in little more than three years, she was compelled reluctantly to desist from them. Her pallid countenance, her rapid breathing, and her enfeebled—often weary—frame soon began to tell, what she herself had seemed to anticipate, that she would not have to wait very long for the coming of her Lord. Weeks and months of languishing succeeded; she was tranquil and happy, however, through

them all. She knew the ability of Him to whom she had committed her soul. She had learned to entrust her children to the same watchful care which had been over her from her infancy, and in her greatest weakness Christ and his salvation were unutterably precious. Circumstances in early life had led her to ponder much on the doctrine of the person of Christ. She had not doubted his infinite greatness, but a deep sense of her sin had induced the conviction of the necessity of a Saviour who had all power, so that she was led especially to rejoice in the clear and abundant proofs the New Testament gave her of his true and proper deity. During her illness, Heb. i., as dwelling on this subject, was especially precious; and again and again did she request that chapter to be read to her. Mind as well as body soon failed, so that friends cannot refer to her dying testimony, which, however, they do not feel to be necessary. Her life had been holy and useful; her hope in Christ and her love to him had been steady and practical. As a daughter her affection, prompted by her desire to glorify Christ, had been untiring and self-denying; as a wife and a mother, her devotion had been fervent and simple; and as a member of Christian society, she had been distinguished by indefatigable zeal and cheerful diligence in doing good. God grant that her surviving family may tread in her steps and share her blessedness!

MR. C. B. COLE.

Died, at Queen Street, Waterford, on the 26th of December, 1852, Christopher B. Cole, aged thirty-nine. He was a descendant of some of the earliest supporters of the baptist cause in this city, and the only son of one of the present members. He has been a very successful merchant, and his premature demise is greatly regretted by a large circle of friends, but his immediate relatives are consoled by knowing that he died rejoicing in a well founded hope of eternal life and blessedness.

MRS. TYLER.]

November 27th, 1852, Elizabeth, the wife of the Rev. Peter Tyler, Haddenham, Bucks, departed this life in the sixty-seventh year of her age. After thirteen years of deep mental affliction, light and comfort were enjoyed for the last three years, and her end was tranquil.

COLLECTANEA.

ECCELESIASTICAL TOPICS FOR THE COMING SESSION.

There is no fear of a lack of ecclesiastical topics for discussion during the coming Par-

liamentary session. A glance at the "Notices of Motion" now on the books of the House of Commons will be sufficient to satisfy any who may indulge the expectation, that in consequence of recent changes political questions will supersede those with which the name of religion happens to be mixed up, that such hopes are groundless.

In the first place, church reform is likely to be well ventilated. Whether or not the advent of his friends to power will damp the ardour of Sir Benjamin Hall in his warfare against episcopal incomes (a motion on which subject already stands in his name), the event will at least enable the Marquis of Blandford to act the more boldly in submitting his "bill to make better provision for the management of church property, with a view to secure adequate endowments for existing and future parishes and districts." Here is fine scope for the untrammelled ex-Chancellor of the Exchequer, especially if it be true that the bench of bishops are disposed to transfer their support from the late to the present Premier. It would not be surprising to find Mr. Disraeli on the opposition benches join the scion of Marlborough in the movement for church reform. We were promised by the late government a measure for 'reforming ecclesiastical courts, the abuses of which every administration is fain to admit, though unwilling to deal with. With the new cabinet this question will probably come under the category of those measures for which Lord John Russell begs us to wait. But a motion respecting the jurisdiction of that court in the case of wills (to which we have recently called attention) stands in the name of Mr. Collier, the M.P. for Plymouth, and will no doubt be brought forward in due time, with or without ministerial support.

Special grievances next claim attention—a class of questions likely, we fear, to be very summarily put out of the way by so "strong" a government as the present. We have, however, an almost unanimous promise from its members that they will endeavour to remove Jewish disabilities, or, it may be, to carry out Lord John Russell's wishes in dealing with the whole question of parliamentary oaths. Mr. Apsley Pellatt has a motion for a "select committee to inquire into the subject of oaths, and the operation of the Act 5 and 6 Will. IV., for abolishing unnecessary oaths, and for substituting declarations in lieu of oaths in the customs, excise, and other public offices named in the said act," which, if the question of oaths is fairly mooted, it will be difficult on any reasonable grounds to resist. We shall be more curious to ascertain the fate of Sir W. Clay's resolution for the abolition of church-rates, a proposition against which it is hoped recent changes will not militate. There can be little doubt that it will require a greater application of the "pressure from without" than heretofore to

bring this festering grievance under discussion; and it will be well for the friends of religious freedom to be suitably prepared. We may remark that neither in this nor any other motions have evenings been fixed for their discussion.

Troublesome, perhaps dangerous, to the Aberdeen-Russell cabinet are likely to be Irish ecclesiastical questions. There is first Mr. H. G. Moore's motion for "a committee on the established church of Ireland"—a proposition which, if not directly supported by them, must, with such men as Sir W. Molesworth, Mr. Osborne, and Mr. Keogh in the ministry, be treated, like the ballot, as an "open question." Still more trying will be Mr. Spooner's proposal for a committee on the last Maynooth act, "with a view to the repeal of those clauses of the said act which provide money grants in any way to the said college." The Derbyite ministry dexterously managed to avoid committing themselves on this question; and reckoning upon some support from the ministerial side of the House, may now turn it into a party motion, with a view to the overthrow of Lord Aberdeen. Such a policy it must be admitted is dangerous to statesmen expecting to return again to power, and we should scarcely suppose that the opposition would take up with a religious cry were it not that they have little else upon which they can make a stand, and from such indications of Derbyite leanings in favour of "our Protestant institutions" as came out of the ex-Premier's meeting in Downing Street, and Mr. Edwards's speech at the Halifax election. Leaving, however, the party view of this testing question, the friends of free religion will happily have an opportunity of voting upon an intelligible motion without giving a triumph to intolerance. On Mr. Spooner's resolution, the following amendment will be moved by Mr. Scholefield:—"To leave out all the words after the word 'consider,' and to substitute the following words, '*All enactments now in force, whereby the revenue of the state is charged in aid of any ecclesiastical or religious purposes whatsoever, with a view to the repeal of such enactments.*'" We regard this amendment as most important. It embodies the anti-state-church principle without bringing it forward in an abstract form. If pressed to a division, a very large proportion of the liberal party must, for consistency's sake, support it—more especially if the question excites much interest out of doors. More than almost any other moot ecclesiastical subject, the Maynooth act is likely to be keenly debated, because it may be made the battle-field of party. Let the friends of religious freedom keep it steadily in view, and avail themselves of so suitable an occasion for advancing their principles. Timely preparation may give to their efforts an aspect of national importance, and pos-

sibly make this debate the turning point of the ecclesiastical policy of the legislature.—
Nonconformist.

ROMANISM IN LONDON.

The *Tablet* of December 25th announces arrangements for the erection of a new Italian church in London, under the patronage of Dr. Wiseman.

"A plot of ground was selected two years ago, near Farringdon Street; but the execution of the contract was afterwards refused by the city of London. After many fruitless efforts another plot was discovered at the top of Hatton Garden, Holborn, and bought last week for the proposed church. In accordance with the documents above recited, the Rev. Doctor Raphael Melia has been acknowledged by the purchasers as the director of this undertaking, and he will associate with himself some respectable and competent lay gentlemen for the transaction of the temporal business. This church will be built on the model of the oldest Christian churches, and the divine services celebrated in Italian and English, and also in other languages, if required. Priests of all nations, and confessors speaking every language, will be found there. There are now in the house of the Sacred Congregation at Rome several

English students receiving a proper ecclesiastical education, who will eventually be attached to this church, besides other Italian and foreign priests."

ROMANISM IN THE CHANNEL ISLANDS.

An address from the Romish bishop of Southwark, read a few weeks ago in all the churches and chapels of his diocese contains the following passage:—

"3. The Councils of the Propagation of the Faith have kindly taken into consideration the wants of our flock, and have forwarded eighty pounds to the destitute mission of Alderney, and one hundred to Jersey. Of the sum placed in our hands, we purpose to devote a portion to the island of Guernsey, and another portion to other missions. We hope that you will increase the funds of this pious association by your alms. You are aware that the contribution of a halfpenny every week is sufficient to entitle each of the faithful to the privileges of being a member. If you recite daily the Our Father, and Hail Mary, and the prayer of St. Francis Xavier pray for us, you may gain the many indulgences granted by the holy see to encourage the members. The beginning of the new year would be a good opportunity for entering the association."

CORRESPONDENCE.

HANSERD KNOLLYS SOCIETY.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—I am happy to inform you that in answer to the circular sent to our subscribers (the substance of which was given in your last number); we have received the names of about three hundred and fifty persons who will take the fifth issue at 12s. 6d.]

The council, however, feel that there are doubtless very many who have been unable to forward replies so early as was at first requested, *viz.* by the first of January, and they have therefore determined to keep open the subscription list for a short time longer. But it is of great importance that all parties intending to subscribe *should forward their names without delay*, that the council may be enabled to go to press at once. The three volumes, *viz.* two of Martyrology, and one of Confessions of Faith, with which the first series of ten volumes will be completed, are in such a state of forwardness that Mr. Underhill, who kindly and gratuitously edits the works, can put them to press as soon as the subscription

list will justify the council in authorizing him to do so.

If they can do this *within a month* or so, the three volumes are expected to be ready for delivery by the end of the year, and will be forwarded to the subscribers, according to the directions they may furnish.

I am, my dear sir,

Faithfully yours,

Jan. 20, 1853. G. W. FISHBOURNE, *Secretary.*

SPANISH TOWN COMMITTEE.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—At a meeting of this Committee, held January 13, 1853, George Bayley, Esq., in the chair, it was resolved,—

"That this Committee would take this earliest opportunity, after the decease of their honoured Treasurer, Joseph Fletcher, Esq., to record their deep sense of his eminent worth and usefulness as a Christian philanthropist, and of his invaluable services to the case of Spanish Town.

"They would call to mind the cheerful readiness with which he stepped forward to rescue a missionary, though to him then almost a stranger, from alleged impending ruin—the unwearied generosity with which he continued to remit money to Mr. Phillippo, till it amounted to upwards of £3,500, and after nearly all had abandoned him in indifference or despair—and the unrelaxing energy with which he conducted, single-handed, for nearly six years, a voluminous and complicated correspondence on a subject which required an equal amount of experience, vigilance, and skill, and which, to many, appeared interminable and hopeless.

"And, finally, they would beg to tender their sincere expressions of sympathy and condolence to the bereaved family, under the stroke which has removed from them one so tenderly beloved; accompanied by their hearty thanksgivings to God who gave his servant such warm and generous affections; afforded him the occasions and the ability for such extensive and various usefulness; prolonged his life to a good old age, and called him to his rest and reward before decay had invaded his faculties, and almost without the infliction of pain."

Towards the above-named £3,500, about £1,000 have been contributed by the public. Of this, £500 were received in answer to the first appeal of the Spanish Town Committee, and the particulars were acknowledged at the time. The other £500 have been subscribed since the closing of the case. Of this, £340 1s. 6d. have passed through my hands, including £14 16s. collected at Manchester, £20 10s. at Liverpool, £24 18s. at Cambridge, and £37 8s. 6d. collected by the Rev. James Webb in Suffolk and Essex. All which particulars have been acknowledged by me to the contributors. The remainder was sent direct to the Treasurer, including £100 from S. M. Peto, Esq., £25 from George Bayley, Esq. in addition to £6 10s. collected by him, and about £20 by Mr. Humphrey of Norwich.

In appealing to the public in behalf of this case I found that much misapprehension existed concerning the relation of Mr. Fletcher to it, and it is deemed but justice to his memory to advert to it here:—

1. Mr. Fletcher had nothing to do with *originating* the legal contest in Spanish Town; it had been carried on nearly a year before he knew of its existence.

2. He did not *maintain* that contest in opposition to the will of the Committee of the Baptist Mission; but that Committee granted the power of attorney to Mr. Phillippo, afterwards gave him legal advice, sanctioned the formation of the Spanish Town Committee, and never objected to anything, except being involved in the expense. I will only add, that he earnestly desired, and re-

peatedly sought, to settle the matter by arbitration.

Yours very truly,

JOHN ALDIS,

Hon. Sec. to the Spanish Town Committee.

BAPTISM IN THE WINTER.

To the Editor of the Baptist Magazine.

DEAR SIR,—Recently alighting upon a very elaborate old book entitled, "*Plain Scripture Proof of Infants Church-membership, being the arguments prepared for the publick dispute with Mr. Tombes, at Bewdly, on the first day of January, 1649, by RICHARD BAXTER, a Minister of Christs Church at Kederminster,*" I have thought the good man's awful statement of the danger of immersion, especially in the present season, might furnish a salutary caution, if it did not provoke a smile, to us baptist ministers.

At page 134, our author writes, "Now against their ordinary practice of dipping in cold water, as necessary, I argue thus. That which is a plain breach of the sixth commandment '*Thou shalt not kill,*' is no ordinance of God, but an hainous sin* And as Mr. Cradock in his book of *Gospel Liberty* (?) shews, the magistrate ought to restrain it, to save the lives of his subjects. That this is flat murder, and no better, is undeniable to any understanding man. For that which directly tendeth to overthrow men's lives, being wilfully used, is plain murder. Catarrhes, and obstructions, which are the two great fountains of mortal diseases in man's body, could scarce have a more notable means to produce them where they are not, or to increase them where they are. Apoplexies, lethargies, palsies, and comatous diseases, would be promoted by it. So would cephalgia, hemicranies, phthises, debility of the stomach, crudities, and almost all feavers, dysenteries, diarrhoeas, colicks, iliake passions. convulsions, spasms, tremores, &c. All hepatick, splenatick, pulmoniack persons, and hypocondriacks would soon have enough of it. In a word, it is good for nothing, but to dispatch men out of the world that are burdensom, and to ranken churchyards." . . . "Mr. T. thinks I speek hainously to say, they play the divels part. But let me tell him, I speak not these words inconsiderably, but upon most serious consideration. not in bitterness and passion, but in judgement and compassion, for I do verily believe, it is not only playing the divels part, but worse: yea very far worse than if it were the divel that did it, I pray you first examine deliberately whether this be true or not, and if it be not, blame me."

Now, Mr. Editor, is not this a curiosity?

* The orthography is preserved, and also the italics, as in the book, which is the third edition, printed for Robert White, 1653.

Here is an argument which must surely be fatal to us as baptists, if not to baptism itself. How came Dr. Halley, the latest public champion who has come out against us, to overlook it? But perhaps the argument of good Richard Baxter, like some of the hard names of diseases, once attendant on baptism, is obsolete; At all events, I cannot but congratulate myself upon not being hanged for murder long ago! as I have baptized more than eight hundred persons, at all seasons of the year, and of all ages, from twelve to near fourscore; some weak, some strong, some lame, some blind, and some whom physicians had pronounced unable to bear our cold bath. But not one died in the water, or afterwards in consequence of it. Yea more, I affirm, both with regard to myself and others, I never knew an instance, no, not a single instance, of one individual suffering the least inconvenience, or of its ever inducing or increasing any one of the diseases that flesh is heir to. You will therefore by inserting this in your periodical oblige,

Yours sincerely,

CORNELIUS ELVEN.

Bury St. Edmunds, Suffolk.

EDITORIAL POSTSCRIPT.

The pleasure which will be derived by those who knew the late Treasurer of the Baptist Building Fund from the assistance our present number affords in calling his features to remembrance, will be enhanced by a knowledge of the fact that this additional portrait will not diminish the amount of Profits divisible among the widows of deceased ministers. The whole expense is generously borne by Mr. Fletcher's family, who present the portrait to our subscribers, knowing his attachment to the Magazine, of which he was a constant reader, and through which he occasionally communicated his thoughts to the denomination with which he was connected. Some resolutions passed by public bodies relating to his decease may be found both in this number and in the last, and in the number for December a brief sketch of his career, which is correct we believe in every particular but one. We are informed that he did not become a member of the church at Prescott Street, but, having been baptized by Mr. Griffin, then pastor at Prescott Street, a short time before the formation of the church at Tottenham, he became a member there. Some pleasing particulars relating to his peaceful death are contained in the sermon on the occasion since published by Mr. Cox of Woolwich. On the day before his death, after he had attended public worship, he said to Mrs. Fletcher, it appears, "Mine has been a long and troublous life, and in the eyes of the world a prosperous life; in my own eyes one of integrity as far as man is concerned, but in

the sight of God I am a sinner, and if I have any hope it is in Christ; I have no other, *no other.*"

It gives us much pleasure to say that Mr. Bigwood of Brompton has resumed his pulpit labours which had been suspended nearly four months by severe illness. His recently gathered congregation has not suffered so much from his absence as might have been anticipated; and as present appearances encourage the hope that his health will be completely restored, we again cherish the expectation that he will long be extensively useful in the neighbourhood in which divine Providence has placed him. He has removed from his late residence to 10, Tregunter Road, Brompton.

In our number for May last there was an account written by the late Mr. Ham of the erection of a chapel at Paramatta in New South Wales principally by the instrumentality of Mr. William H. Carey, a grandson of the late Dr. Carey of Serampore, and of his recognition as pastor of a small church which he had gathered. We are sorry to learn from the papers that Mr. Carey was removed from this world on the 25th of September, to the great regret of his attached flock.

We have accidentally omitted to insert in our Home Intelligence a notice which we had received that Mr. John Webster, after thirteen years' pastoral labour at Stonehouse, near Plymouth, has accepted a unanimous invitation to the baptist church at Bethesda, Trowbridge, and entered upon his stated engagements there.

We have received a copy of a discourse occasioned by the death of the late Rev. Francis Franklin of Coventry, by his successor, the Rev. W. T. Rosevear, with an oration delivered at the interment by the Rev. John Sibree. They constitute together a suitable though brief memorial of a man who spent nearly fifty-four years as a baptist pastor in one church, and who was deservedly respected by all his connexions. An intimation has been given to us of the probability of a biographical sketch being prepared for the Magazine: we shall be very happy to receive and publish it. Mr. Franklin was born December 9, 1772, and died November 12, 1852.

It will interest gentlemen accustomed to take part in political movements affecting the interests of dissenters to know that the provisional committee of the proposed "Milton Club" have purchased the large and commodious premises, 14, Ludgate Hill. The Secretary's opinion is that "it would not be possible to find, throughout London, premises more suitable, both in respect of situation and adaptability for the entire plan put forth in the prospectus." It is hoped that the requisite alterations in the building may be completed by the month of May.

IRISH CHRONICLE.

FEBRUARY, 1853.

THE APPROACHING CRISIS.

On the thirty-first of March, two months from the present time, our accounts for the year will close, and the receipts be balanced against the expenditure. What the result will be, it is impossible to foresee, and it is equally impossible for the executive to contemplate the uncertainty without solicitude. Should they have again to announce a debt—even though it should be a comparatively small one—many of our supporters will be discouraged, and the future operations of the Society must be embarrassed. During the year which commenced in April, 1851, it will be remembered, the exertions made for the liquidation of the debt were energetic and general; and in consequence we had to announce last April that in the course of the year it had been reduced from £1,828 to £449. There being still a deficiency of £449, it was felt both by the Committee and by its constituents that, however painful it might be, till that was supplied it was absolutely necessary to refrain from new undertakings, and to reduce the expenditure in every department to the lowest practicable limit. The Committee has faithfully continued in the self-denying course then prescribed. For this they know that they have been blamed, and represented as inefficient; though it was assuredly their duty to conform themselves to the circumstances in which they were placed, and to the directions which they had received at the time of their appointment. But if, after all this, a portion of the debt should be found undis-

charged when they have next to present their accounts, the effect must be dispiriting to their friends as well as to themselves.

It is not at all surprising that during the last ten months there should have been an absence of those large donations "For the Debt," which in the previous year had so frequently cheered us. It was not to be expected that the persons who had contributed thus largely to this object once should do so again, and the number of persons in our denomination who *can* give thus munificently is limited. We have received this year many contributions from country churches which had not been accustomed to assist, but the sums which they have remitted though welcome have been comparatively small. They have not compensated therefore for the absence of the hundred-pound donations of 1851. It has happened also that the sum received this year from Legacies has been less than usual; in fact we have received but one bequest, and that not a large one. In this we have to rejoice: we would rather that our friends should live to help us, than that they should be taken away, leaving us a valuable but final proof of their good will. Yet, the effect upon the balance sheet for the year of an absence of legacies is of course unfavourable.

During the two months that remain, then, we trust that strenuous efforts will be made to deliver us completely and for ever from this loathsome debt, so long the Upas-tree of the Baptist Irish Society, shedding forth perpetually its life-destroying influence. To accomplish this it is necessary that the

contributions received during the next two months should be larger than the amount which has come to hand in any two of the ten that have gone by ; but remembering the magnificent receipts of February and March, 1852, we will not despair, for we have no reason to distrust either our earthly friends or our heavenly Patron.

IRISH EMIGRANT'S DONATION.

In our number for December last we mentioned a donation of one hundred pounds which we had received from a native of Ireland residing in a distant land. Valuable as it was intrinsically, the letter which accompanied it was yet more cheering as it attested the donor's personal acquaintance with the usefulness of our society. Another letter from the same liberal friend has just come to hand, equally confidential in its character, but containing a bill of exchange for *Two Hundred Pounds*. This reminds us of glowing references which we were accustomed to hear at the earlier public meetings of the Society to the warm heartedness of the native Irish, and the great things that might be expected from them if they were once brought into loving subjection to the gospel. At home, converts have generally had to struggle with so much poverty and persecution that the fruit they have brought forth has been hidden and prevented from ripening ; but now we have from a Celtic vine, transplanted to a more sunny climate, a bunch of grapes worthy of Eshcol. Here is a specimen of "zeal" which we trust will, like that of the Corinthian believers, "provoke very many."

WATERFORD.

Nothing appears to us more consistent with sound policy, as well as with fra-

ternal kindness, than to encourage those churches in Ireland which do not receive any portion of our funds. We, therefore, very readily lend our aid to give publicity to the following circular, and if any donations are forwarded to us for the purpose, we shall have pleasure in transmitting them to our friends in Waterford.

"The baptist church in this city has been in existence upwards of a century, and during nearly the whole of that period has been self-supporting. In 1839, it was deemed desirable to effect extensive alterations and improvements in the internal arrangements of the meeting-house ; and also to put on a new roof. Some addition to the minister's residence adjoining became necessary about the same time. To meet the expenses thereby incurred, a number of friends gave liberal donations ; but the subscriptions and collections being insufficient, the pastor and one of the members lent the balance required. All of the money thus borrowed has been repaid, except £14 still due to the *orphan children of the late lamented Rev. C. Hardcastle*.

"In 1849 the trustees were under the painful necessity of adopting legal measures for regaining possession of a house which, though occupied, was paying no rent. This step involved much more expense than was anticipated. The consequence is, that the house has made no return to the church fund since, as all its proceeds go to meet the taxes and the solicitor's costs, part of which still remain unpaid.

"In 1850 it became necessary to renew the leases of the property belonging to the church, as the houses are held under lease from the dean and chapter, which leases must be renewed every fourteen years. The *fine* paid on that occasion was borrowed from a friend, who now requires repayment.

"Gas is also badly wanted for the

meeting-house. Every other place of worship in the town is lighted with gas, and the present mode of lighting with oil is very objectionable and unpleasant.

"About £50, in addition to donations that will be collected in this locality, would enable the deacons to pay off all debts, and procure the pipes, fittings, and lamps for gas. The depreciation in the value of houses has greatly diminished the resources of the congregation since 1848; and the number of members has rather decreased than otherwise, through emigration, within the last five years. There have been

some small additions since 1850, and the people are united and happy. They will do what they can themselves, but they earnestly appeal to the sympathies of their brethren at a distance, and hope, as the sum required is not large, and this is their *first* appeal, that it will be responded to promptly and liberally.

"Any assistance will be thankfully received and acknowledged.

"We are,

"Yours in the gospel,

"THOMAS WILSHERE, *Pastor*.

"CHRISTOPHER SCRODER, *Deacon*."

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.	£	s.	d.
Amphill, by Mrs. Goodman—						
Claridge, Mr.	0	10	0			
Goodman, Mrs.	2	0	0			
Goodman, Miss	1	0	0			
Rogers, Mrs.	0	2	6			
				3	12	6
Berwick-on-Tweed, by Rev. C. Robson—						
Mr. A. W. Dunse	1	0	0			
Brixton Hill, J. H. Allen, Esq.	1	1	0			
Collingham, Mrs. Nichols	1	0	0			
Cranbrook, Rev. A. Smith and Friends	0	12	6			
Fynnonhenry, Conwill, Carmarthen, by the Rev. D. Evans	0	11	6			
Garn, Dolbenmaen, by Rev. J. Williams—						
Collection	0	10	1			
Hammersmith, Mr. John Hill	10	0	0			
Harmony, by Rev. H. Davies	1	0	0			
Haverford West—						
Rees, William, Esq.	10	0	0			
Walters, William, Esq.	1	1	0			
				11	1	0
Harwaen, Glamorganshire—						
Collection by Rev. B. Evans	0	10	4			
Hebden Bridge, by Rev. J. Crook—						
Collection	4	3	0			
Houghton Regis, Collection	2	10	0			
Ingham, Mrs. Postle	10	0	0			
Ipswich, by the Rev. J. Webb—						
Collection at Stoke Green	2	8	5½			
Cowell, Mr.	1	1	0			
Daines, Mr.	0	10	0			
Everett, Mr. J. D.	0	10	0			
Hunt, Mr. S.	0	5	0			
Gooding, Mr. J.	0	10	0			
Lacey, Mr.	1	1	0			
Neve, Mr.	0	10	0			
Pollard, Mr.	0	5	0			
Skelt, Mr. R.	0	10	6			
Smith, Mr. R.	0	5	0			
Thompson, Mr. R.	0	10	0			
Webb, Rev. J.	0	5	0			
Cards—						
Adams, A.	0	10	6			
Alderton, Miss A.	2	0	6			
Bird, Master F.	0	8	0			
Cooper, Thomas	0	12	0			
Everett, Miss	0	12	0			
Goodchild, Master W.	0	12	0			

	£	s.	d.	£	s.	d.
Skeet, Miss	0	16	8			
Skeet, Mr. J.	1	1	0			
Skeet, Master W.	0	2	5			
Ward, Mrs.	2	1	2			
				17	16	2½
Leicester, R.	1	0	0			
Lincoln, by Rev. W. Goodman—						
Collection	1	10	0			
Barnes, Mr.	0	5	0			
Craps, Rev. J.	0	5	0			
Doughty, Mr.	0	10	0			
Hill, Miss	1	0	0			
Penney, Mr.	0	5	0			
Penney, Mr. John	0	5	0			
				4	0	0
Llandudno, Collection by Rev. Mr. Griffiths	2	5	6			
Llanely, by Rev. W. Hughes—						
Collection at Bethel Chapel	0	14	0			
Llanglofan, by Rev. H. Davies.	3	0	0			
London, Mrs. McDonald's dividend, by S. Watson, Esq.	0	15	0			
Barnes, R. Y., Esq.	1	0	0			
Cartwright, R., Esq.	1	1	0			
Collard, Mrs.	1	1	0			
Goodings, W. Esq.	1	1	0			
Gurney, W. B., Esq.	2	2	0			
Gurney, Joseph, Esq.	2	2	0			
Gurney, Thomas, Esq.	1	1	0			
Hepburn, Thomas, Esq.	1	1	0			
Jacobson, Miss.	1	1	0			
Kitson, George, Esq.	1	1	0			
Stock, Mrs.	1	1	0			
Walden, John, Esq.	1	1	0			
Whitehorne, James, Esq.	2	2	0			
M.	0	10	6			
				24	0	0
Luton, by Rev. J. J. Davies—						
Collection at the Old Meeting	3	14	3			
Maidstone, Mrs. Allnutt	1	1	0			
Newbridge, Newport, Monmouthshire—						
Collection at Boulah Chapel	1	10	0			
Otley, by Rev. James Webb—						
Cutt, Mr. Alfred	0	10	0			
Desk, Mr. John	0	10	0			
				1	0	0
Pontypool—						
W. W. Phillips, Esq., Subs. for 1852	1	1	0			
Rosa, Friend of Missions	1	0	0			

	£ s. d.	£ s. d.		£ s. d.	£ s. d.
St. Albans, by Rev. W. Upton—			Hawthorne, Dr.	1 10 0	
Collection	4 6 0		Hawthorne, James	1 0 0	
Peppercorn, Mr.	1 0 0		James, Mrs.	0 10 0	
Whitbread, Mr.	1 1 0		Jamieson, John	0 4 6	
Wiles, Mr. E. S.	1 0 0		Jamieson, Mrs.	0 2 0	
Wiles, Mrs.	0 5 0		Lindsay, Mrs.	0 2 0	
Wiles, Mr. J.	0 5 0		Love, John	0 10 0	
		7 17 0	McCandlish, E.	0 4 6	
Sydenham, Mrs. Pritchard		0 5 0	McCandlish, J.	0 3 0	
Waldringfield, by Rev. H. T. Pawson		0 8 0	McCandlish, S.	0 3 0	
Walworth—			McClellan, A.	0 8 0	
Rogers, Mrs. W., Life Subs.,			McClelland, Mrs.	0 2 0	
by Rev. J. George	10 10 0		McClelland, —	0 1 0	
Two Quarters' Subs., by Miss			McCulloch, John.	0 10 0	
Townley.	1 5 0		McMullan, S.	0 4 0	
		11 15 0	Malcomson, Miss	1 0 0	
Warford, Cheshire—			Matthews, Mrs.	0 8 0	
Collection by Rev. Joseph Barber.....	6 10 0		Milligan, Mary.	0 4 0	
Westbury, Mr. John Wilkins	0 10 0		Radcliffe, H.	0 5 0	
Willingham, by Rev. R. R. Blinkhorn ...	0 16 0		Scott, Mrs.	0 1 6	
			Silvery, John	0 4 0	
			Sims, George	0 4 0	
			Swindells, Margaret	0 4 0	
			Trimble, Mrs.	0 1 0	
			Waugh, W. Mr.	2 0 0	
				13 19 6	
			Acknowledged previously...	9 19 6	
				4 0 0	
			Conlig, by Rev. John Brown, M.A.—		
			Baptist Church.....	2 1 4	
			Brown, Rev. J.	0 10 0	
				2 11 4	

IRELAND.

Banbridge, by Rev. T. D. Bain—		
Airdre, W.	0 4 0	
Bain, Rev. T. D.	1 0 0	
Barron, Mary	0 1 6	
Berwick, Mrs.	0 2 0	
Bodel, George	0 1 6	
Boyd, Mary	0 3 0	
Brownlee, A.	0 6 0	
C., Miss	0 5 0	
Card, James	1 0 0	
Fryer, James	0 5 0	
Gracey, Mrs.	0 6 0	

FOR BANBRIDGE CHAPEL.

	£ s. d.
From Mrs. Postle, Ingham	5 0 0

Mr. Bain wishes us to acknowledge on his behalf five pounds which he has received from Birmingham towards the Banbridge Chapel, collected by Mr. W. Harrison, to whom and to the other contributors he desires to present his best thanks.

Mrs. Collings of Kingston, Mrs. Risdon of Pershore, the Misses Burls of Clapton, and the ladies connected with King Street Chapel, Canterbury, have forwarded to the Secretary large parcels of clothing and books, which are very acceptable, and will be exceedingly useful.

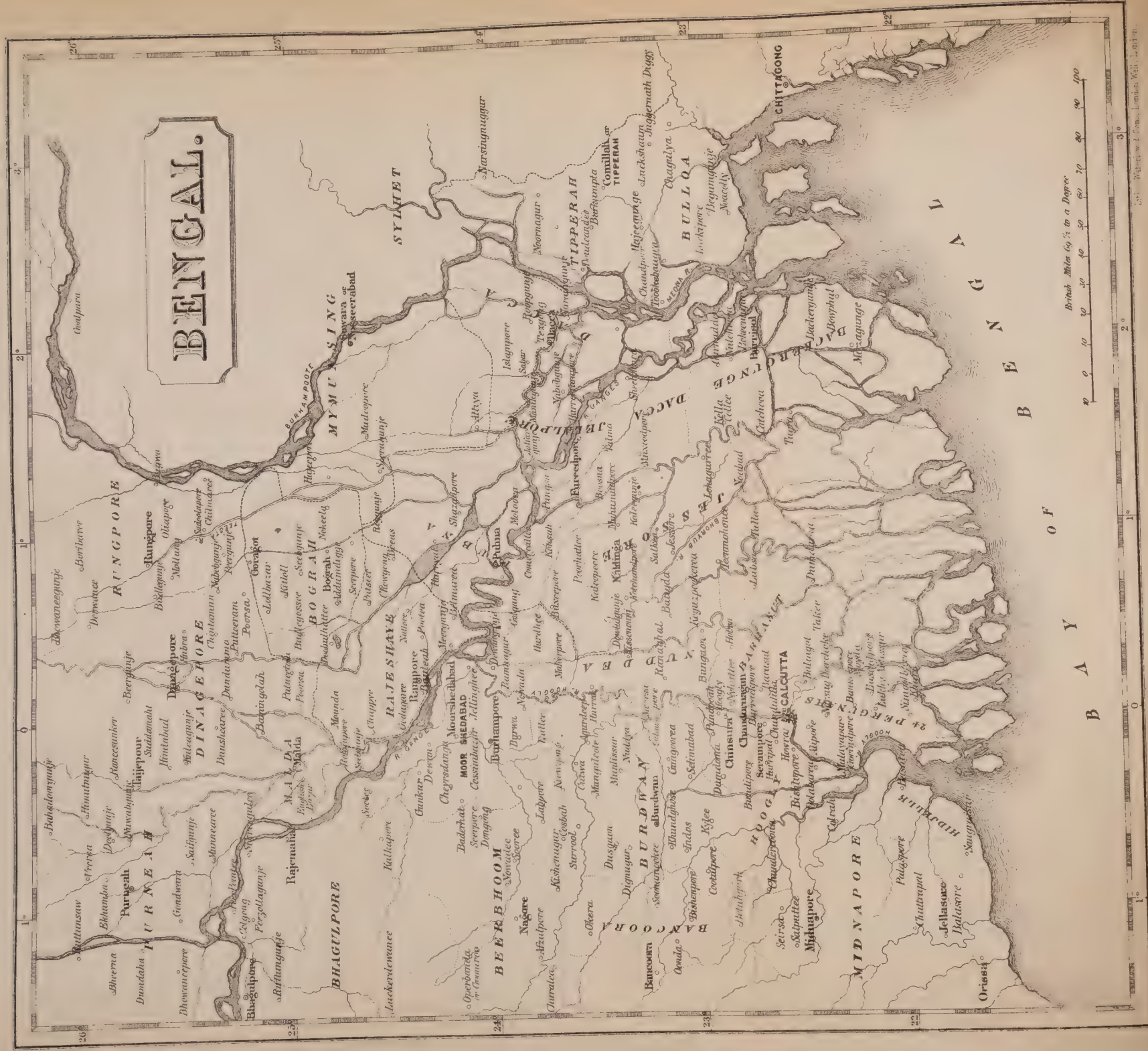
The Secretary is always glad to receive for distribution in Ireland articles of apparel either for male or female use. He wishes also for books suitable to assist in the formation of congregational libraries. Among others, volumes of the Baptist Magazine, especially if bound, will be cordially welcomed.

Contributions to the Baptist Irish Society which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be particularly obliged by a note to that effect, as this, if sent immediately, may rectify errors and prevent losses which would be otherwise irremediable.

Subscriptions and Donations are thankfully received by the Treasurer, JOSEPH TRITTON Esq. 54, Lombard Street, London; by the Secretary, the Rev. WILLIAM GROSER, at the Mission House, 33, Moorgate Street; and by the Pastors of baptist churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,
4, Compton Street East, Brunswick Square.





BENGAL.

British Miles 60 1/2 to a Degree

THE MISSIONARY HERALD.

THE MISSION FIELD.

TWENTY MORE MISSIONARIES FOR INDIA.

OUR readers are not wholly unaware that for some time past the Committee of the Baptist Missionary Society have had under their consideration the question of extending and consolidating the East India mission. After prolonged and prayerful deliberation it is their conviction, that duty calls upon them, that it calls upon the churches of Christ by whom their efforts are sustained, to make an earnest attempt to spread the knowledge of salvation more widely in that important part of the British empire. They would occupy with greater efficiency those spheres of labour in which already manifest tokens of success have been vouchsafed to the labours of the missionaries engaged.

IT IS PROPOSED TO ADD TWENTY BRETHREN TO THE PRESENT NUMBER OF OUR MISSIONARIES IN INDIA.

A brief reference to the field of labour, and the manner in which it is occupied, will show the absolute necessity of the proposed enlargement.

The Society's mission in India may be viewed in two sections, corresponding with the political divisions of the country:—the Bengal presidency, of which Calcutta is the capital, and the North Western provinces, forming the presidency of Agra. The presidency of Bengal, (not including Orissa and Assam,) according to the returns laid last session before the House of Commons Committee on the East India Charter, has a population of nearly thirty-nine millions of people scattered over thirty-eight zillahs or districts,

containing an area of one hundred and forty thousand square miles. The population may be regarded as wholly heathen: for the three or four thousand converts to be found in its midst, are scarcely appreciable in the presence of the dense mass who continue to cling to their ancestral idolatry. Yet for the instruction in Christianity of this vast multitude there are found but seventy-eight missionaries of all denominations, that is to say, scarcely one missionary to five hundred thousand people.

Let our readers imagine but five Christian ministers among the mighty crowd congregated in London, and they will have some idea of the extreme scarcity of evangelic labourers among the perishing inhabitants of Bengal.

But this is by far too favourable a view of the case. In point of fact these seventy-eight missionaries are confined to a small part of the country. Twenty districts, with a population of more than nineteen millions and a quarter, have no missionary at all. Seven other districts with nearly seven millions of inhabitants have only *eleven* missionaries, that is one man to 650,000 people. And if the remaining eleven districts have sixty-seven servants of Christ engaged in the work of evangelization, no less than forty-one of them confine their labours to the city of Calcutta, and the country immediately around it.

But even these statements will convey to the minds of our readers a most inadequate idea of the spiritual destitution

of Bengal. The accompanying map will assist the conception of it. Calcutta, it will be seen, is situated on the east bank of the river Hooghley. If now we trace this river to the point whence it departs from its parent stream, the Ganges, we shall find that missionaries are settled in the following districts, on the west and east banks respectively:—on the west, Hooghley, Burdwan, Moorshedabad: on the east, Nuddeah. If now the Christian voyager direct his boat up the Ganges itself, to the point where it enters the map, then leaving it inquire for Christian missionaries throughout the whole of the immense region lying to the north of the noble river he has left, down to its junction with the ocean, and include in his search the Delta bounded by the Hooghley on the west, and the Ganges on the north and east, and the Bay of Bengal on the south, he will find only a few scattered baptist missionaries, six in number, from whose lips the thronging crowds of heathen may hear the word of life. Let the Christian traveller extend his journey still further to the east, let him cross the Burham-pooter and traverse the hills and plains of Mymensing, Sylhet, Tipperah, Bulloah, and Chittagong, and he will find to his dismay but two servants of the living God testifying to His power and love.

Let us mark more particularly some of the districts he will traverse, and the number of their inhabitants, where he will find no missionary, no disciple of his Lord.

Districts.	Population.
Poorneah . . .	1,600,000
Maldah . . .	431,000
Bograh . . .	900,000
Rungpore . . .	2,559,000
Pubna . . .	600,000
Dacca Jelalpore .	855,000
Mymensing . . .	1,487,000
Tipperah* and Bulloah	1,406,950

Thus, while some portion of this great region enjoys the labours of Christ's servants, by far the larger part is at present entirely neglected. Idolatry raises unabashed its dishonouring front before God, and myriads annually go down to the grave ignorant of the great salvation.

Think of the religious and moral condition of these multitudes. The gods they worship are said to have been guilty of every crime. The tales told of them are vile and infamous. If there be any iniquity, conceivable by human imagination, or capable of being wrought by human hands, gods innumerable may be found in the Hindoo Pantheon reported to have been guilty of it. Lying, theft, murder, adultery, are attributed to them every one. The deities of India are mere embodiments of vice in its most appalling and disgusting forms.

Can we wonder that the people resemble their gods? that "their solemn meetings are iniquity?" that morality is unknown and its plainest precepts disregarded? It is only British power that has caused infanticide to cease, and Sutteeism to be punished as murder. The most debasing wickedness is practised in open day; it is taught in the native schools. Knavery is gloried in, and the produce of fraud held to be lawful gain. Vile lusts brutalize the people, and rob them of manliness and strength, while they are the prey of unprincipled villains calling themselves their teachers, and of licentious priests.

There is no fear of God: no hope of a blessed eternity: no Saviour from the wrath to come. Myriads annually rush into perdition. The sacred rites they practise are so horrible, so vile, as only to render their misery the more inevitable.

* Within the last year an interesting work of grace has been discovered at Comilla. Some fifteen

persons have been baptized by Mr. Johannes of Chittagong.

As compared, then, with the necessities of the Bengali people, how disproportionate are the efforts that have been made by Christians of every name to raise them from their fallen condition, and to communicate to them the gospel of salvation. Still more disproportionate are the labours of the Baptist Missionary Society.

Let us look at them a little more in detail. The society sustains in Bengal twenty-three missionaries. These oc-

cupy thirty-seven stations in twelve districts, having around them a population of rather more than *eleven* millions of persons. In eight of these districts there are missionaries of no other denomination. The following table will give the localities of their labour, together with other particulars, embracing in one view the whole organization of our mission in Bengal, and the results so far as they can be ascertained.

BAPTIST MISSIONS IN BENGAL.

District.	Sq. Miles.	Population.	Stations.	Missionaries.	Native Preachers.	Native Churches.	Members.	Native Christians.	Schools.				
									No.	Boys.	No.	Girls.	
Calcutta (City) .....	.....	625,360	3	5 Europeans, 1 Nat. Miss.	6	3	125	260	2	92	1	12
24 Pergunnahs	1186	288,000	6	2	12	6	181	862	6	238			
Burdwan (Cutwa)....	2224	1,854,152	1	1	3	1	24	52	...				
Jessore.....	3512	381,744	10	1	8	19	213	470	4	160	1	13	
Hooghley.....	2089	1,520,840	1	3	4	1	94	200	5	650	2	49	
Dinajpore	3820	1,200,000	1	1	1	1	21	68	2	120			
Monghyr	2558	800,000	1	2	4	1	27	60	3	90	1	5	
Birbhoom.....	4730	1,040,876	1	1	4	1	37	85	5	123	1	9	
Dacca	1960	600,000	1	2	4	1	25	70					
Backergunge	3794	733,800	10	2	11	10	181	1250	4	111	1	22	
Patna	1828	1,200,000	1	1	...	1	5	12					
Chittagong.....	2560	1,000,000	1	1	5	2	59	110	2	32	1	10	
30,261-11,244,772				37	22 Europeans, 1 Nat. Miss.	62	38	992	3499	33	1616	9	130

A glance at the map will show that some of these stations are far removed from each other, at distances which render mutual co-operation impracticable. The brethren are also very unequally divided among them. Thus, Calcutta and its vicinity have seven Europeans, and Serampore (Hooghley) three. But Burdwan, Birbhoom, Patna, Dinajpore, Chittagong, and Jessore have each but one. Three stations only have two brethren, giving each other mutual aid. And while these are so arranged as to afford no assistance whatever to the rest, the whole of the interior of the country is left entirely unoccupied.

It is perfectly obvious that our present strength in Bengal is totally inadequate to carry the gospel, in any reasonable time, to the regions beyond the present stations. The most strenuous labour of our missionary staff

cannot penetrate the vast mass of human beings living and dying around them. Occasional, and necessarily infrequent, itineracies cannot do much towards making a marked impression. The visits are few and far between. Though instances frequently arise to show that the visits are not in vain, yet so brief are they as to give little hope of any extensive movement as the result.

To all this must be added the fact that the major part of the missionaries now labouring for the society in Bengal are aged men. Some of them have toiled for thirty and even more years. Not more than six or seven can be regarded as in the prime of life, though nearly all are still vigorous heralds of the cross.

Can it be then a matter of surprise to our readers, with these facts before

them, that the committee should arrive at the conclusion, that the time is come to strengthen the mission, and if possible give effect to the ardent desire of every Christian heart, to spread more widely in India the knowledge of redemption through Christ Jesus? Nay, rather let us chide our indolence. Let us take shame to ourselves that we have dealt so apathetically with the great interests committed to our charge. Let us bow down with grief before the mercy-seat of our Lord, and mourn that we yet witness so many myriads of our fellow men all unconscious of His love. Let us entreat Him to quicken in our hearts a zeal for his glory, a yearning after the salvation of the perishing idolater. Let us give Him no rest till He raise up fit labourers for the work, and let us be ready to send, by whomsoever He will send, the message of eternal life.

What is it the committee ask of the disciples of Christ? It is to enable

them to give to Calcutta, with its 600,000 souls, *three* additional men—to each district where a solitary missionary is found a brother to aid him in his work, and to cheer him in his trials; to establish in the central districts of the country—at Bauleah, at Pubna, and at Furreedpore—new stations; also to revive the mission at Patna; thus to connect the stations with each other, and to place them on a more efficient footing. Large as the request may seem, yet is it incommensurate with the need. But we anticipate a cheerful response to the plan from the churches which have sent forth a Carey, a Chamberlain, a Pearce, whose labours they will not willingly forget, or be backward prayerfully to follow.

Our space is exhausted, and we must defer to the next Herald a sketch of the mission in the north-west provinces, and its need for a similar supply of faithful men.

RESULTS OF MISSIONS IN INDIA.

Some months ago we gave a statement of the results of missionary operations throughout the whole of India and in the island of Ceylon. Since that was prepared, a second and more complete inquiry has been made, and the statistical results brought down to the end of the year 1851. From the *Calcutta Christian Observer* we take the

following summary, which we are sure will give to our readers the most gratifying evidence that the labours of missionaries in India have not been in vain:—

At the commencement of the year 1852, there were labouring throughout India and Ceylon—

The agents of	22 missionary societies.
These include	443 missionaries,
of whom	48 are ordained natives,
Together with	698 native catechists.
These agents reside at . . .	313 missionary stations.
There have been founded . .	331 native churches,
containing	18,410 communicants,
in a community of . . .	112,191 native Christians.
The missionaries maintain . .	1,347 vernacular schools,
containing	47,504 boys.
Together with	93 boarding schools.
containing	2,414 Christian boys

They also superintend . . .	126 superior English day schools,
and instruct therein . . .	14,562 boys and young men.
Female education embraces . .	347 day schools for girls,
containing	11,519 scholars ;
but hopes more from its . . .	102 girls' boarding schools,
containing	2,779 Christian girls.
For the good of Europeans . .	71 services are maintained.

The entire bible has been translated into *ten* languages, the New Testament into *five* others, and separate gospels in *four* others. Besides numerous works for Christians, thirty, forty, and even seventy tracts, have been prepared in these different languages, suitable for Hindoos and Musselmans. Missionaries maintain in India *twenty-five* printing establishments.

This vast missionary agency costs £190,000 annually, of which *one sixth*,

or £33,500, is contributed by European Christians resident in the country.

By far the greater part of this agency has been brought into operation during the last *twenty years*. It is impossible to contemplate the high position which it occupies, and the results which it has already produced, without indulging the strongest expectations of its future perfect success ; and without exclaiming with the most fervent gratitude,—

WHAT HATH GOD WROUGHT !

INDIA.

MONGHIR.

The church at Monghir is formed of both Europeans and Hindoos. The native converts do not, as at many other stations, subsist as a separate community, and are therefore under the direct pastoral care of the missionary. For the present our brethren, MESSRS. LAWRENCE and PARSONS, think this arrangement should not be disturbed, although they long anxiously for the time when the native Christians shall become sufficiently numerous and strong to form a church distinct from the Europeans. Meanwhile, says Mr. LAWRENCE, under date Oct. 29th :—

We are endeavouring to impress upon our native converts generally the necessity of providing for themselves in all respects ; and as a body, I think I may say, they are not indisposed to exert themselves for this purpose. We aim to keep our native preachers habitually in mind of the great truth, that they are to labour for a Master in heaven, to whom they must be accountable, and whom, therefore, it should be their first and chief endeavour to please in all things ; and I am

happy to bear testimony to their sincerity, faithfulness, and earnestness. Our senior native preacher, Nainsukh, needs no prompting to do the work of an evangelist. He never seems so much in his element, or so happy, as when he is itinerating in the villages, preaching the gospel to a crowd of his countrymen, or engaged in answering the queries of those who wish to be informed about Christianity. This is the work for which he is well qualified, and in which he greatly delights. He is not so well fitted for the office of pastor ; still he enjoys much of the respect, affection, and confidence of all the native Christians, and strives to promote the spiritual prosperity of the church. We do not think it would be well to leave the entire management of the native portion of the church to his care ; he nevertheless performs many of the duties of the pastoral office in an acceptable manner, such as taking a part in the public services, affording instruction to inquirers, visiting the sick, settling differences that sometimes occur, watching over the members, and affording them such advice and encouragement as they may seem to require.

The projected journey of Mr. PARSONS during the rainy season was interrupted by illness. The native preachers there-

fore continued it alone. Some incidents of the journey are thus alluded to by Mr. LAWRENCE:—

Except when travelling from one place to another, they were every day engaged in preaching to and conversing with the people whom they met, and they appear to have been well received in most places. Nainsukh related a somewhat curious incident which occurred in one large village. On first attempting to collect a congregation, he found but a few who were disposed to listen. Having declared to them the leading truths of the gospel, he finished his discourse by describing the awful conflagration of the last day. Immediately after, a fire broke out in another part of the village, and consumed a number of houses before it could be subdued. The greater part of the population of the village had come to the spot, and Nainsukh was among them. Some who had treated his preaching with indifference at first, now exclaimed, "Ah! we know now that what you said is true; they who will not hear the word of God shall be destroyed. The people of this village would not attend to what you said, and already so great a calamity has befallen us!" Perceiving that they were now in a more thoughtful and serious frame, our good brother availed himself of the opportunity to preach them another sermon, to which they all listened throughout with profound silence, and much apparent interest. The good resulting from this occurrence may perhaps not be known till eternity shall disclose it, but these poor people, in all probability, have imbibed a more correct and favourable opinion of Christianity.

At the station itself, after a season of comparative deadness, some proofs of divine blessing have appeared.

The Converted Sikh.

A Sikh and his wife have been brought to the knowledge of the gospel, through the instrumentality of our native preachers, and they appear to be very decided in their

determination to follow the Lord Jesus Christ. They have offered themselves for baptism, and we hope that it will not be needful to keep them waiting long. The husband is servant to a native gentleman, a descendant of Tippoo Sultan, whose begum, or lady, is on a visit at Monghir. His mistress threatens* him with dismissal from her service if he become a Christian, and he declares that he will rather give up her service than give up Christ. The begum sent for the wife, and giving her a severe lecture for her *madness* in thinking of becoming a Christian, she inquired of the poor woman whether she expected the Christians would provide her with better food, clothing, and shelter than she and her husband had enjoyed in their present situation. "Madam," said the poor woman, "you have kindly supplied us with all these things in abundance, but you cannot give us *salvation*; that is what we now feel we need most of all, and there is no Saviour but the Lord Jesus Christ; we are therefore determined to become Christians, whatever may be the consequence as to our worldly prospects. If the Christians will not give us so good a place to live in as you have done, this will be of little consequence, we can live in a shed, or under a tree; if we cannot get a bed to sleep on, why, we can lie on a mat; and if no one will give us food, still we can labour with our own hands, and God will provide for us all that we need." As far as we can judge, both the man and his wife are sincere: seldom have we seen so much earnestness; and certainly they can have no hopes of improving their temporal condition, for in all probability they will have to relinquish a good situation, without any certain provision before them, except the promises of God. The daughter of a native Christian, about fifteen years of age, has also solicited baptism; we hope she is one of the lambs of Christ's flock, and will be received into the fold. Besides these there are some other natives who seem anxious to know what they must do to be saved, and appear to be convinced that the gospel way of salvation is the only true way; but they find it hard to give up all for Christ.

CHITOURA, NEAR AGRA.

The condition of the inhabitants of this Christian village continues to improve under the watchful care of the worthy missionary, Mr. SMITH. His labours are many and abundant. In addition to strictly missionary work, he has had to undertake the partial supply

of the English church in Agra, and his health has not a little suffered by the incessant toil. Gladly would the Committee yield to his request for aid,

* Since writing the above he has been dismissed from the begum's service, solely on account of his becoming a Christian.

should a suitable person present himself. Mr. SMITH, under date August 10, writes as follows:—

I can assure you nothing would add more to my happiness, nor do I think you could send a missionary to a station in India for native work where he would be likely to be more comfortable or more useful. The district around me is densely populated. On one side is the Gwalior and Dholpore territories without a single missionary, and the people are at all times kind and willing to hear the gospel. Now I have every hope that in a short time, with faithful, prayerful labour, and the blessing of God, several villages might be formed and the word of God greatly spread. Besides, such places as Chitoura ought to be well cared for on another account: we have a population free from caste; the children attend day and sabbath schools, and I have a most hopeful bible class of about a dozen young men who are earning their living during the day and receiving instructions in the evening school; now from amongst these I hope the Lord will raise up a few, at least, of native evangelists of a superior kind from those we generally have, and thus by attending to them we are preparing materials for a native ministry which all acknowledge is one of the greatest desiderata of all our missionary wants. I would therefore urge the committee as soon as they can possibly, to send another missionary to Chitoura. A man of moderate talents and attainments—deep and humble piety, and one especially of zeal sufficient to prompt him to suffer inconvenience in travelling with indifferent accommodation. A gentleman, according to the ordinary acceptance of the word, would be useless here, as we have no European society and no English preaching. The work is exactly such as your colporteurs in England, with the addition of out-door preaching daily.

Missionary labour.

Since I have been in the field I have spent not less than three-quarters of my time in evangelistic labours; every day we preach in several heathen villages or markets: but were we to leave the poor native Christians, who are for the most part illiterate, the fruit of much labour would doubtless be lost. I have hoped for some time past to get our native brother Walayat Ali to take charge of the church, and as soon as it can be done with the full consent of the members I will not delay the matter a month; still much caution is necessary, or much mischief may ensue.

Prospects.

Our native preachers generally, are not what we wish them to be; there are of course

bright exceptions. I hope however another and better stamp are being raised up from the members of our churches who live independent of missionary aid, and will therefore come forward at the request of the church in a similar manner to the candidates for ministerial labour in England. Our people are beginning to do something for themselves. They have for some time paid the expenses of lighting and cleaning the chapel, as well as subscribed to the mission funds. During the last year Walayat Ali has done much in supplying my pulpit here when I have had to officiate for the English church cantonments, Agra; and I have one young man who has given himself to the Lord's work from amongst the young people forming my bible class, and who is likely to be very useful in village preaching. Thus I hope all is progressing the right way and tending towards the point you would have it. I shall of course do all I can to encourage a spirit of independence, and I hope the time is not far distant when our little church will have reached the state of maturity you and myself are so anxious to see.

The weavers of Chitoura.

I am thankful brothers Makepeace and Jackson have arrived, and I trust a little travelling in my own district on mission tours may serve to restore my broken health. Many are urging me to seek a change in the hills at once before it be too late: I am however not very apprehensive of any necessity to leave my station; nor do I see the possibility of going away for more than a day or two, as I am getting on with the English looms, and my going away would, I fear, not a little retard their progress. I have nearly finished a weaving shop, 190 feet by 35, and capable of containing 60 looms, 20 of which are already up, and 16 at work. Our people are already earning about twice what they did on their own primitive looms, and will soon treble their former earnings; this will hasten the time when our church will be able to support their own pastor and mission, and is of more importance than you can imagine at present. Thousands have visited us from all parts, and no little stir has been made amongst the large class of weavers by which our neighbourhood is crowded.

Interest awakened among the Chumars.

During this year another class of people have shown a strong disposition to join us; the Chumars, which includes most of our labouring population and all that work in leather. Three families have come to reside in our village and have renounced caste; and in a small market town about four miles distant, there are a number of the same caste who are very favourable to Christianity, and have frequently attended service at

Chitourah. I am doing all I can to keep them in their own village. Before I write again I trust a small building will be erected for chapel and school, in doing which they have promised to assist.

The Schools.

Our schools have not been so successful as I could wish; the Pundits and Brahmans have repeatedly emptied them, and just now their fears are much excited, and consequently they are straining every nerve to keep the people from under our influence, both young and old; these things do but prove how deeply the truths of Christianity are affecting the people, and how conscious the Brahmans are that they are in danger of losing their prey. If we had any strength at all adequate the work to be performed, a more visible effect might soon be realized; but with four men

for the north-west provinces, what can we expect? Well did the late Dr. Hamilton remark, that the most discouraging feature of the Indian mission was the disproportion between the labourers and the field they had to cultivate. Surely something will be done to strengthen our hands, that we may not be permitted thus to linger on rather than live.

Mr. SMITH will be rejoiced to learn what plans the Committee have in view to strengthen the hands of our little band in this great district. Let the churches at home be fully roused to the grandeur of the work before them, and the desires and prayers of all would, with God's blessing, be rapidly realized.

AFRICA.

CLARENCE.

A recent vessel has at length brought us the long delayed letters of our missionary, Mr. SAKER. It is cause for grateful thanksgiving to God that the health of the mission family is thoroughly established, though the burden now resting on the hands of our brother is heavily pressing him down. As the health of Mr. WHEELER constrains him to withdraw from the mission, the Committee are now anxiously desirous of sending a brother to the help of Mr. SAKER, should a suitable person present himself.

In a letter dated September 28, Mr. SAKER writes:—

The work of missions, as we see it and feel it, loses none of its interest. We have two scenes ever before us, and painted in unmistakable colours. Here is wickedness in its most degraded and deadly forms; misery, discord, and death float around us. A corrupting mass,—a sea of death—subjects for deepest compassion, work for the purest benevolence.

We have also a pleasant enclosure apart from this fearful scene. An enclosure where the voice of prayer and praise happily continues, where the lovely plants of a better

climate are springing up and bearing fruit to God. All glory to him who plants and waters the precious seed.

In our churches we have enough to make us thankful, in the steadfastness and piety of our members. That many endure so much and so well is a marvel. This is especially the case at Cameroons. That some are wavering, or worse, cannot be surprising.

Since Mr. Wheeler left us, we have buried four honourable members. The continued rainy seasons alone prevent us from baptizing some, and the number of inquirers is increasing.

But there is one thing almost disheartening. We have three churches in as many different places, we have two other places where the word is regularly preached; yet what is the whole of this to the mass of men living in darkness around us? What proportion is a hundred members of churches, to the tens of thousands treading the same soil, dancing before our eyes, alike careless of God and themselves? What do we among so many? Where one regards the voice of mercy, thousands turn a deaf ear; and yet death goes on with his work; war, diseases, and witchcraft are insatiable; and a generation is almost gone since I first saw this dreary land. This fearful woe is unmitigated, except we feel the value of one soul saved from ruin, and it is not of one only we rejoice in, so our joy is great. Thus ours is a mingled lot—highest pleasure with disheartening sorrow. In such a land, what manner of men ought we to be?

Again, under date October 28th, he writes:—

Baptisms and inquiries.

You will be glad to learn that I baptized three converts in our mountain stream last Lord's day. One was a native of the island, who is treading a path highly satisfying to me. The others are females resident in the town, and who have been inquirers at least seven years.

Our inquirers are increasing, especially amongst the young. Two days since we lost one of the teachers of our infant school—lost to Clarence but not to the mission; waiting now a passage to Cameroons, as wife of our teacher, Mr. S. Johnson. She is a native of this island, and has for a long time been an honourable and useful member of our church. In 1849 I employed her in teaching, and she has conducted herself well. She holds fast her profession, and we esteem her very highly. Her present movement is highly satisfactory to us all.

We are quite hopeful, that the Lord has been training one of the daughters of a member to fill up the vacancy in the school. For months past, say May last, a young friend has been in daily attendance at the school, assisting in all the work, and now is able to take her part with Mrs. Johnson in alternate weeks, and it is scarcely known we have lost a teacher. It is thus our master preserves his own cause from hindrance and decay. We shall be more satisfied when we can receive her as a member of the church.

Heathen conflicts at Cameroons.

We have to mourn over constant quarrels, frequent fightings, and deaths at Cameroons. Two brothers still contend for supremacy in one town. In another there is jealousy maddening the chiefs against the chiefs of another town. All this fighting and fear

much hinders our work. Yet we have occasion to rejoice; our own people have been useful in preventing fighting often; and once in going between contending parties and planting a flag of peace, to the imminent danger of their lives. For this both parties were thankful. Our congregations, though often interrupted by these frequent fightings, are generally good; but we do not make that impression on the mass of men we have hoped for. Peace, permanent peace, we must have before the gospel can be listened to by the many. The Lord is still calling a few, and through dangers and trials of all sorts they are found steadfast.

Bimbia.

At Bimbia, I hope something more is doing; but I may have occasion to speak more at large respecting that place when I come to stay there a month or more.

Our printing has progressed very slowly for the want of a boat since July last, but by staying there, and absenting myself from other places, we shall print John's gospel, the Isubu Grammar, and Dualla vocabulary, this year.

In closing, I may just say, we are all, all in the mission, in good health, and all diligently at their work.

Thus, amid every difficulty, the work of grace is making progress. To the above information we may add, that "The Dove" has finally been disposed of. She has been purchased by a local trader for commercial purposes, and is now busily engaged in gathering gold dust and palm oil from the native producers.

FRANCE.

MORLAIX.

By our missionary, Mr. JENKINS, we have been favoured with the following narrative of the power of divine grace. He writes, under date Dec. 27th, 1852:—

Between sixteen and seventeen years ago, while distributing the Breton New Testament in the country, I entered the cottage of a poor but industrious widow, who had brought up her family of four children by hard labour as a weaver. She was at the time a

congregationist in the church of Rome, but a person of much thought and religious sentiment. We had some interesting religious conversation, which encouraged me to call again and give her tracts to read. Soon after my first visit, very providentially, a French bible came into her possession. My present object will not allow me to enter into an interesting account of this woman and her bible; I can only remark that she gradually grew in the knowledge and grace of our Lord Jesus Christ by these means. Of late years

she had become quite an evangelical Christian, but still, on account of difficulties, could not muster strength enough to break off her outward connection with the church of Rome. Nevertheless, as she had believed God's word, she could not abstain from speaking, and her accent was that of pious conviction and sincerity. She deplored the religious state of her country, but thought that the moral darkness and priestly influence were so great as to render the evangelization of the people a very hopeless task. Her desire has been for some time that the Lord would grant a way to leave Rome.

Light spreading.

A few years ago she was made the instrument of, I believe, a real conversion to the Saviour of another woman, who, like herself, was in so dependent a position upon others, that to leave the church of Rome would expose her to lose her bread. It would be pleasing to know how these women read with delight the bible together, the one reading, translating, and explaining to the other, who knew no French. They lived seven or eight miles from this town, but came to see us now and then, and I did what I could by going to see them. Some time later, a sister of this last woman was also brought to the little society, and was seriously impressed and gained by the gospel. They were sometimes called to contend for the faith of Christ. While they were going on thus, in their humble and timid position, the priests did not attack them personally, though they must have had knowledge of what was going on. My opinion is, that both parties feared each other, though for very different reasons; and this realized a kind of a tacit truce which could not always continue, though its end could not yet be foreseen.

Another convert.

However, while this apparent calm was reigning, about two years ago a remarkable change was wrought, and soon became evident, in a respectable young woman, the daughter of a rich peasant family, and sister of the deputy mayor of the parish. She was powerfully struck with a deep conviction of sin, and her lost state as a sinner. She had recourse to the erroneous means of consolation in the church of Rome,—confession, absolution, penance, and communion, but all without avail; solid and lasting comfort she could not obtain. She abandoned any vain clothing she possessed; frequented no more the amusing assemblies of the country; vain attractions had lost their charms in her sight; she rebuked sin, and became very liberal to the poor. But her soul could find no peace; her tears often ran down her cheeks, and despair was terrifying her heart; her burthen was great, and Satan seemed to tell her she had better put an end to

her life, though she never entertained such an intention. She became the object of public notice, so great was the change visible in her, though she had always been a person of good moral conduct, and regular in what is considered religious duties in the church of Rome. Her only and great desire now was to be saved.

The sinner led to Christ.

The good woman with the bible heard of her distressing case, more particularly by means of one of the two sisters already mentioned, who lived close by her; and to this woman she remarked she believed she could tell things from the gospel that would console the mind of the young woman. This was told her; and from that hour she made up her mind to speak to the one who had the bible, with a view to know what good things she had to tell her. Soon she found an opportunity to see her. That was in May last. From the bible she was shown salvation by grace and faith, through Jesus Christ the Saviour, free and full salvation, sufficient and efficacious to save the greatest of sinners that believe and come to God by Christ, as shown in the cases of the thief on the cross, Saul of Tarsus, &c. The word of life was blessed; the young woman believed, and found peace and consolation for her soul. She sent for a New Testament for herself, and two for two female acquaintances. She was hungry and thirsty for the bread and waters of life. Her testament became at once her pocket companion; and she read chapters of it daily. Every Sunday after mass these women met, and retired into a field or some other lonely and quiet corner to read the word of God, and converse on the things of the Lord. This gave great light to the young woman.

Progress and opposition.

In August last we saw her for the first time; she came then with the other two women to a Breton meeting held in our chapel. Since that her visits here have been pretty often. Along with this progress she became a true confessor of Christ. The movements of these good women soon excited general notice and stir. Opposition was fast manifesting itself in the family of this young Christian friend. The catholic priest became wide awake to the danger, and when she went to confess to him for the last time (being as it were obliged by circumstances), instead of a confession it was a debate on religion they had, in which she told him excellent truths in a firm and excellent spirit. The priest told her she must give up her New Testament to him. She replied she would not do so. "Then," said he, "I will go and demand it of you before your mother (her father is dead), and if that will not do, before your brothers also; and if necessary, I will have the gendarmes

to take it from you." She continued firm. At last he said he could not give her absolute. She replied, she told him she did not care for it, that in fact she did not ask it, as it was the Lord alone that could pardon her sins. He threatened her also, that in case she would die in that state, the priests would not bury her, and that she would not be buried in holy ground. To which she replied, it signified nothing; that her soul would not be then in the same place as her body. From this time there was a great ado in the matter.

Decision.

The good woman with the bible, in the sixty-third year of her age, was looked upon as the principal author of the mischief, and seemed somewhat to tremble while seeing the storm gathering thick around. She would have leaned still longer to her temporizing principle, but her young vigorous friend, with a mind more calm, would submit to no surrender of duty. Indeed, her great principle now was to serve God in all things according to his will. Foreseeing the impossibility of serving God at home, she made up her mind to come to Morlaix to live with her other friend, proposing to aid her from her own temporal resources, in case that would be necessary. When I heard of this intention, I told them, "Don't make any change in your temporal condition on account of religion unless you will be obliged in order to serve God, but at the same time take care as to any proposals of going to a convent, &c., and sign no papers without knowing well their contents;" for I feared an attempt would be made to force this young woman into a convent.

Trial and conflict.

Wednesday, Nov. 24. This admirable young person called on us, gave an affecting account of a shameful attempt made that day week to make out a case of insanity against her, in order to shut her up in a house under medical treatment. A doctor of the Morlaix Hospital, and the parish priest arrived at her family's house, and proceeded to examine her by questions, &c., with which the religious question was mingled. She answered the priest and others with much good sense and gospel truth, confounding him in what he said. There were even false witnesses made use of among the servants of the house. The doctor wanted to bleed her, and tried at different times to persuade her; so did also the priest; but she

firmly refused, on the ground that she was quite well. The doctor beseeched her to go to the hospital for twelve or twenty days, which she also refused; and well for her that she did, otherwise her liberty, and perhaps her health, were sacrificed to priestcraft and popery. The same day I called upon the doctor, who told me he had found her quite sane in mind and intelligent, but that he had given a certificate of partial insanity on the ground of the testimony of witnesses, one of whom undoubtedly was the priest, who persists, it appears, in saying that she has not been of sane mind for the last two years. He said his certificate would enable the family to institute a legal inquiry into the case if they wished. I told the doctor my conviction as to absence of all insanity; that the distress of her mind, bordering on despair, was the effect of a deep conviction of sin, &c., and that I would consider any further attempt to carry this project into execution as a most serious violation of the religious liberty of this young woman. We have not heard anything more of this project of cruel injustice. We thank God, and rejoice that this interesting disciple of Jesus did not fall a victim to this desperate scheme of the enemy. She returned home the same day, after I had seen the doctor.

Peace.

The great desire expressed by the family was that she would stay with them. She proposed doing so, even since the above event, on condition of her enjoying religious liberty. This was not granted, and it was resolved she should come here to live. Consequently she came about three weeks ago, and is now living quietly and happy in her own rooms with her Christian friend, who has been a comfort to her in her trials. She has entirely left the church of Rome, and will soon fully join our church here. So will also her two other friends, as the one who has the bible will join the party.

General effects.

You can hardly form an idea of the stir and the effect this event has created in this country far and wide, and it may be said with truth that priestly influence, fanaticism, gross calumny, superstition, family connections, &c., have been all put in movement to stop it if possible; but in vain. My opinion is, that a great breach has been accomplished, which, under divine blessing, will widen more and more. Popery had not yet received so painful a blow in Brittany. Praise God with us for this work of his grace, and pray for us.

HOME PROCEEDINGS.

The meetings which have been held during the past month, as far as we know, have not been numerous. Mr GAY has advocated the Society's claims at Chatham, Staines, Colnbrook, and Wraysbury, in company with Mr. GREEN, who, with Mr. TRESTRAIL, has also visited Windsor. Mr. UNDERHILL and Mr. GAY were present at a meeting at Watford. These meetings have been well attended, and an animated spirit seemed to pervade them.

At the last quarterly meeting of the committee most of the members were present, and owing to the importance of the business the brethren sat from ten o'clock in the morning, with a brief interval, until half-past eight at night.

The report of the sub-committee on the Indian Extension scheme was brought up, considered, and adopted. The documents are now in the printer's hands, and will shortly be laid before the churches for their consideration. We beg to call attention to the paper on this most important subject in the first pages of the present Herald, in connection with which the committee lay before the pastors and deacons, with an earnest request for their serious consideration, the following suggestions:

SUGGESTIONS FOR RAISING FUNDS TO SEND OUT AND MAINTAIN TWENTY ADDITIONAL MISSIONARIES IN INDIA.

Isaiah liv. 3, 4.

- I. It is suggested that every meeting for this object be preceded by a season of devotion and earnest supplication at the throne of grace for a blessing on the work.
- II. It is proposed that in London and in the various auxiliary districts of the country, or where these do not exist from connected churches, the ministers, deacons, and other friends be invited to meet to receive information on the plans of the Committee, and to confer together as to the best means of carrying them out in their respective congregations and localities.
- III. That in organizing the Christian activity of the churches, it be regarded as of the

first importance to raise the annual income of the Society by enlarged and additional subscriptions.

1. By laying the object before every present subscriber, and requesting an increase of his annual gift.
2. By seeking out new subscribers; persons who from various causes may not yet have become annual contributors.
3. By endeavouring to interest in the object those individuals of the like faith and practice with ourselves, who may however be members of other communions.
- IV. That missionary boxes and collecting books be employed as largely as possible to secure regularity and frequency in the contributions.
- V. That stated times be appointed both to impart missionary intelligence and to receive the contributions gathered by the various collectors employed.
- VI. That special attention be drawn to the missionary intelligence conveyed in the publications of the Society and endeavours be made to increase their circulation.

To the first of these suggestions we would call particular attention. There seem to us to be two great objects demanding special consideration—first, that God, in answer to prayer, would graciously pour out His Spirit to animate the churches, and awaken in them the determination to aid, with greater liberality, the Society in the effort about to be made to enlarge its operations; and, second, to stir up holy and devoted men to give themselves to the work. The number required for this service will be TWENTY. "Pray ye the Lord of the harvest, that he would thrust out more labourers into His harvest."

Several communications having been made by various friends respecting the need of some paper of missionary intelligence to give to weekly subscribers, and the subject of the revival of a "Quarterly Paper," having been brought before the committee by a resolution of the committee of the Northern Auxiliary, the secretaries were directed to make full inquiries, and bring up a report on the matter. This report was

laid before the quarterly meeting of the committee, and fully discussed; and the following resolution was adopted, to which we call the attention of our friends:—

Resolved,—That under existing circumstances it appears to the Committee most desirable to extend the circulation of the *Missionary and Juvenile Herald*, and would call the attention of the Secretaries and Collectors of Auxiliaries to the interest of the intelligence they contain and the low price at which they may be purchased.

The committee have lost no time in bringing the project of enlarging the Indian branch of the mission before the London churches. An invitation has been sent to the pastors and deacons to hold a conference on the subject, in the Library, on the 1st of February, at which Mr. Peto has kindly consented to preside. That conference will be sitting while many of our friends in the country are reading these lines. Let them direct their prayers to the Giver of every good and perfect gift, that a spirit of concord, wisdom, zeal, and liberality may be given to those present. We look forward to this meeting with interest and

hope. On it much will depend. May every anxiety be dispelled, and every hope fulfilled.

We have received a few lines from Mr. TRAFFORD, dated at sea January 2, expecting the next day to be at Alexandria. The passage had been pleasant. He and Mr. SHERRING, of the London Mission, going to Benares, had carried on services on the Lord's days, and daily morning worship in the saloon, at which many attended. Mr. TRAFFORD's youngest child, who was in feeble health when they embarked, had however died on the voyage, and her body was consigned to the deep a few days before. Very painful was this bereavement to him and his wife; but when the last rite was performed, they both felt the *peculiar* application of the words of sacred writ—"The sea shall give up the dead that are in it." In a few more days we trust they will be safely landed in Calcutta.

We are glad to learn by the last West Indian Mail that Miss HARRIS arrived at Jacmel in safety, and in good health, on the 24th of December.

POSTSCRIPT.

We beg to announce to our subscribers residing in London and its vicinity, that Mr. SAMUEL STANGER will wait upon them for those subscriptions for the current year which have not been already paid.

FOREIGN LETTERS RECEIVED.

AFRICA.....	CAPE PALMAS	Drayton, B. L.....	August 30.
	CAMEROONS	Saker, A.....	September 11.
	CLARENCE.....	Saker, A.....	November 6 and 10.
AMERICA	BALTIMORE ..	Kingdon, J.....	October 8.
	NEW YORK	Colgate, W.....	October 12.
ASIA	AGRA.....	Makepeace, J.	November 9.
		Smith, J.	November 10.
	BARISAL	Sale, J.	November 2.
	CALCUTTA	Lewis, C. B.....	October 8.
		Supper, F.	October 5.
		Thomas, J..	Sept. 8, Oct. 8, Nov. 8.
		Wenger, J.....	Aug. 12 to Sept. 6.
	CAWNPORE	Williams, R.	August 21.

COLOMBO	Allen, J.....	Sept. 14, Nov. 15.
DACCA	Bion, R.	August 28.
	Robinson, W.	August 24.
DELHI	Thompson, E.	October 25.
DINAGEPORE.....	Smylie, H.	Sept. 7, Oct. 27.
FUTTEHPORE	Edmonstone, G.	October 1.
JESSORE	Parry, J.....	November 3.
KANDY	Davis, J.	August 28, Nov. 13.
MADRAS	Page, T. C.	No date, recd. Nov. 20.
MONGHIR.....	Lawrence, J.	October 29.
	Parsons, J.	August 27.
On Ganges	Makepeace, J.	August 20.
SERAMPORE	Denham, W. H.	October 4 and 28.
AUSTRALIA.....	MELBOURNE	Kerr, R.
	Robinson, P.	October 8.
BAHAMAS.....	GRAND CAY.....	Littlewood, W.
	NASSAU	Sept. 13, Oct. 23.
	Capern, H.	October 11, Nov. 11.
BRITTANY {.....	MORLAIX	Jenkins, J.
		November 16, Dec. 27.
HAITI	JACMEL	Webley, W. H.
	PUERTO PLATA.....	Nov. 6, Dec. 4.
	Rycroft, W. K.	November 1, Dec. 7.
JAMAICA	ANNOTTO BAY	Jones, S.
		November 25.
	BROWN'S TOWN.....	Clark, J.
		Oct. 9, Nov. 22, Dec. 8.
	CALABAR	East, D. J.
		December 2.
	DRY HARBOUR	Smith, T.
		October 10.
	FLETCHER'S GROVE.....	Armstrong, C.
		November 20.
	GURNEY'S MOUNT	Armstrong, C.
		Oct. 22 and 23.
	KETTERING.....	Knibb, M.
		November 4.
	KINGSTON	Oughton, S.
		October 25.
	LITTLE LONDON	Hume, W.
		November 25.
	MONTEGO BAY.....	Hands, T.
		October 21, Nov. 4.
		Reid, J.
		October 21, Nov. 8.
	MOUNT CAREY	Burchell, H. C.
		November 23.
		Hewett, E.
		December 6.
	MOUNT HERMON	Hume, J.
		July 20, Nov. 8 & 25.
	MOUNT NEBO,	Gordon, J.
		November 8.
	PORT MARIA	Day, D.
		August 3, Nov. 17.
	PROVIDENCE.....	Claydon, W.
		Oct. 5, Dec. 8.
	ST. ANN'S BAY.....	Millard, B.
		Nov. 20 & 23, Dec. 10.
	SALTER'S HILL.....	Dendy, W.
		November 4.
	SAVANNA LA MAR	Clarke, J.
		Sept. 30, Nov. 19.
		Merrick, E.
		No date, recd. Dec. 20.
	SPANISH TOWN	Phillippo, J. M.
		November 8.
	STEWART TOWN	Dexter, B. B.
		Oct. 11, Nov. 11, Dec. 6.
ST. THOMAS'		Gould, T.
		September 21.
TRINIDAD	PORT OF SPAIN	Law, J.
		Oct. 23, Nov. 26, Dec. 11.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mrs. Hawtin, for a box of books, for *Rev. J. Makepeace, Agra*;
 Juvenile Working Party, Battersea, for a parcel of clothing, for *Haiti*;
 J. P. G., for one year's numbers of the New Baptist Magazine;
 Friends, at the New Road Chapel, Oxford, by Mrs. W. P. Bartlett, for a parcel of clothing, for *Africa*;
 Friends at Kingsbridge, by Miss M. P. Randall, for a case of clothing, for *Rev. A. Saker, Western Africa*;
 Miss Elizabeth, for a box of useful articles, for *Rev. J. Sale, Barisal*;

The Committee also beg to acknowledge the receipt of £1 from Mrs. Nichols, of Collingham, for the *Rev. J. Hume's School, Mount Hermon*, and £1 10s. from friends at Glasgow, by the *Rev. J. Williams*, towards the *Chapel Debt at Vale Lionel, Jamaica*.

*Received on account of the Baptist Missionary Society, during the month
of December, 1852.*

* The deduction of £12 16s. 3d. for expenses from the Leicestershire contributions in the December Herald, should have been stated to include those for Nottinghamshire also.

